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A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

H. W. PERCIVAL, *Editor*

VOLUME XVII.

APRIL, 1913—SEPTEMBER, 1913

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MENTAL AND SPIRITUAL INTOXICATIONS

THE mind is repelled from or attracted to or indifferent to the objects and subjects to which it is turned. This is true in every period of life, from the first memories of childhood to the going out of the flame of the candle of life. Rarely, if ever, is there a time when man can see clearly and judge without prepossession, twist or sentiment, any question affecting him. His judgment on certain questions will be different at successive periods, though the things and questions remain the same. He is bewildered when a child, has expectations and confidence as a youth, in manhood he has his responsibilities, and in old age doubts, indifference, uncertainties and hopes.

The changes of the body produce impressions on the incarnate portion of the mind; reactions follow, and the mind changes its attitude toward the without and the within. Elation follows depression, joy sorrow, and the shadow of fear fades when the star of hope rises. So is the action of the mind in each period of bodily change affected by glamour, and the

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reaction from the glamour. The glamour attracts, charms, bewilders, intoxicates; its reaction brings pain; but both always disorder.

Intoxication of the mind and reaction ever follow each other in life, and from life to life. The mind cannot know happiness nor do its true work with intelligence until it becomes no more intoxicated. The cessation of its intoxications can be brought about by the mind only when it refuses to be attracted by or attach itself to things outside itself. It does this by turning its thought and attention to and learning to use and control its actions within. Thereby an attempt is made to bring the inert and yet undeveloped matter of the faculty or faculties thus brought into action under control, and to develop and coordinate them. By turning his attention to the actions of the mind within, one learns how the mind operates without, and knows how to control its operations.

Mental intoxication is caused by the fermentations of the undeveloped matter of the mind in its processes of development. In the measure one sees the actions of the mind within and understands the motives which prompt action, the glamour without is dispelled. Then there is yet the glamour of the mind within, after the mind has lost interest in the world and the things of the world and is taken up with its own processes and workings only.

Man, giving attention to the mind's activities within, sees that the things outside him are the outer reflection of the inner forms and workings of the mind. The reflections of the mind in the things without exerts an intoxicating influence on the mind within. Even though not yet freed from mental intoxication from without, he sees at least the cause of it and knows glamour to be glamour. This knowledge begins to dispel the glamour, conquers intoxication. He masters exterior mental intoxication to the degree he first discovers and then controls the inner workings of the mind and its intoxications. Then he knows the realities which are within. Intoxication of the mind is failure to know a reality. Realities are within; what appears outside, objectively, is a reflection from within.

The prizes which the world holds out are love, wealth,

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fame and power, and mankind strives for these. The world offers them as rewards. During the adventures, battles, pilgrimages, in his long line of incarnations, there are moments when man seems to have won one or more of the prizes; but this seems so for a moment only. As soon as they are within his grasp he cannot hold them. They slip away or shrivel into nothingness and are gone. Whether he falters or pursues, or is vexed, broken or in stupor, life rouses and drives him, and makes him struggle on. All things he desires are included in these four prizes. For the prize on which his mind's eye is fixed, he strives with as much strength as he has or can keep at his disposal. Sometimes two of the prizes attract him equally, and if he does not give up one for the other, but strives for both, he is at war with himself, and his efforts feeble.

In his present male and female body, man wants to give up love as little as a drunkard wants to abandon drink. Man can not give up love while he continues as he is.

Love and sex are so close, intimate, that man instinctively sees and thinks of love from the standpoint of his sex. It is nearly impossible to live in a normal body and think of love without the thought of male or female. Unless he knows himself a conscious being, not form, within and distinct from the body of sex in which he is, he cannot have love without the tincture of sex. He must learn and know the essence of love before he can love truly and without injury to himself and the one he loves. Knowledge—and in a sense above the ordinary knowledge—must precede love and direct it steadily if love is not to result in mental intoxication.

The thought of love relates one to the being he loves. The thought of mother, father, sister, brother, friend, wife, child or relative, is of character and sex. Love extends beyond the physical to angels, to God—and the thought of man is that they are either masculine or feminine—a fact which is noticed plainly, especially in ecstatic worship.

Love must be inherent before it can be sensed; it must be sensed before it can be thought of; it must be thought of before it can be known. Love is inherent in the mind; it is sensed in every human body in varying degrees, from infancy

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to old age; it is thought about by the mind as the mind matures and strives to know itself; its mystery is known at full maturity of the mind. That which prompts and is within love is not approached until man seeks to realize the divine. That which stands within love is relationship. Love is to teach man his relation to all things. While under love intoxication man cannot think of nor know his true relationship to the bodies and things he loves. So love holds him to sex and to sense until he is willing and ready to think and to know. When man thinks of until he knows his relation to that which he loves, love ceases to be an intoxicant of the mind, it serves its purpose. It reveals and relates the parts of the mind to the whole. It shows the indissoluble relationship of each mind to all and all minds to each other.

Love cannot give up its secret to those who delight in its burning arrows, nor to those who groan from its inflicted wounds, nor to those who coldly analyze the empty word. Love yields its secret only to those who will dispel its glamour. To do this one must examine and know, within, the objects of love which are without. Husband, wife, child or other person, are objects of love without. What is it that is loved? If it is the character, the mind, the soul, in that person that he loves, then death of that person, or the thought of death or parting, will cause no pang of loss, because the character or mind or soul cannot be lost; it lives in thought, and is ever with the one who thinks of it. When one loves a person, it is usually not the character or mind or soul that is loved; it is the person. Looking at the form without subjects one to its glamour. While looking at the outer form, that within to which it is related cannot be seen. One dispels the outer glamour by looking within and asking what is affected by the personal form without. As the incarnate mind, the conscious light within the body, continues in its search, it finds that love is not for the person without, but for something within, which is aroused and reflected by that person. As one wants mirrors not for the sake of mirrors but because he may be gratified when he looks into them, so he wants near him those whom he thinks he loves, because of the sentiment

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or sensation in him which they arouse or reflect. When one looks steadily in his light within, he finds there that which is or was reflected in the form without. When he finds this he is cured of his love intoxication for the form without. Its glamour is dispelled.

He now loves that within, without need of its reflection from without. Forms within which cause sensations of love, should be held steadily in the light within until they are seen through. As each is seen through it will disappear, and will show the organ and the nerve center to which it is related, and the thought that called its matter into form.

The forms disappear when the thoughts to which they are related are perceived. When the thought of love is perceived without the inner forms of love, then that which is love should be summoned in the conscious light within. Then the focus faculty of the mind will focus the subject in the light within, and it will be known that that which is love is one's own identity and very self. One's own self is love. When this love is known, the thoughts of love should again be summoned within the light; then the will should be to find the identity of self in each of the thoughts; and then it is known that the self in each is the same as in one's own self; that in love is the relation of sameness within each of the selves.

One who thus knows the secret of the relation of love has unlimited capacity to love. Love intoxications have no power. His love is in the self in all beings.

One who knows the relation and whose love is in the self in all beings, masters wealth and fame and power intoxications without great difficulty. The method of overcoming love intoxication should also be applied in conquering other forms of mental and spiritual intoxication.

Wealth intoxication begins with the thought of wealth. Desire to have, induces the mind to think of getting and having. Thinking develops the thought of getting and having. The thoughts of getting and having call into action the strength in the undeveloped matter of the mind which strives

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for the possessions it conceives as wealth. This striving with the undeveloped matter of the mind, by the faculties which deal with wealth, keeps the mind in a state of wealth intoxication. Wealth intoxication continues until that matter is developed and controlled.

A sense of security, the notion of being important, the valuation which men put on wealth, the credit which others give, their estimate of him as "his being worth so much," his belief in his importance, are forms which his wealth intoxication takes.

One who would overcome wealth intoxication may begin by asking himself, what of all his possessions he can take with him after death. Only that is his which he can take with him. When the method of conquering love intoxication is applied to wealth intoxication, one sees his insignificance and loses the notion of his importance. His worth diminishes as his possessions disappear when examined by the light of the mind. When possessions fade and vanish by the light of the mind, it is as though burdens are removed, and there comes a feeling of freedom. As the valuation which the world places on his worth is reduced by the light of his mind, his true valuation appears. Wealth gives place to worthiness, which is the standard of valuation of himself and of things. Worthiness is that for which he works.

Fame intoxication is the will to do something which will make one live in the thoughts of men. To do this the soldier fights, the sculptor chisels, the artist paints, the poet sings, the philanthropist spends; all try to do something by which they will live, to which time will add lustre. Ever are they led on by this thought, which they project into the world.

Fame intoxication is overcome by searching for that which projects the thought of fame. It will be found that fame is a mental shadow, projected by the mind from the thought of its immortality. The mental intoxication of fame lies in seeking this shadow, a name rather than his self. Fame intoxication ceases when he finds and follows that in him

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which is immortal. Then he is not intoxicated, but sheds a light which illumines and dispels his illusive thought. He ceases to think of fame, to work for fame. He thinks and works for immortality, the state of being continuously conscious in whatever form or condition he may be.

Spiritual intoxication is the working of the faculties of the mind to have what it conceives to be power. Its intoxication is continued by the thought of itself before all else, and by the will that it should have reverence and worship from other beings. Power intoxication blinds the mind to the rights of others, and exaggerates its own greatness. It uses its power to compel homage and worship. Its intoxication is increased by the acclamations, praise, reverence, of others, and by the thought of its own greatness. Power intoxication makes of man a menace to himself and to the world.

Power intoxication is overcome by holding power in the mind's light and seeing within it. In time knowledge will be found within power. Power is a form in which knowledge acts and is the expression of knowledge. When knowledge is found the self is known. Love then shows the way and knowledge identifies the love in one's self and knows it in all others. Then power intoxication is at an end. Knowledge is power, which is used to increase knowledge in others, not to demand their praise or worship. One's self is known in relation to others, not apart from them. Knowledge is for the use of all.

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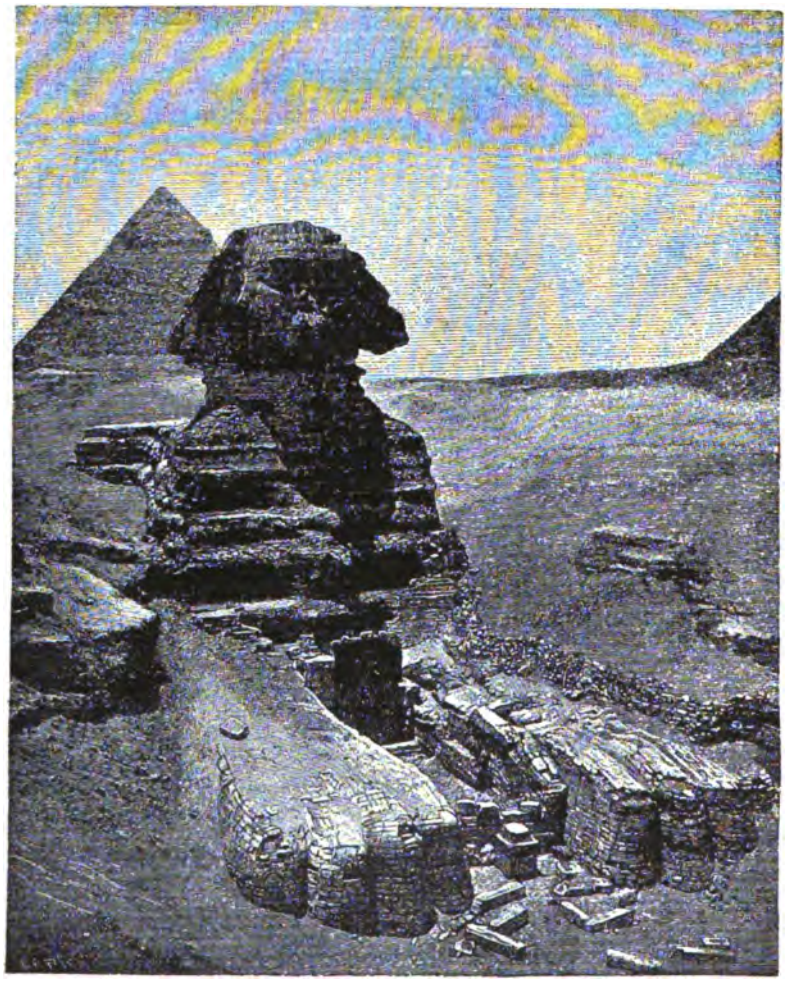

THE EGYPTIAN SPHINX.
Reprinted from Queen Moo and the Egyptian Sphinx.

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THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M.D.

I

Dr. Augustus Henry Julius LePlongeon was born May 4, 1826, on the Isle of Jersey, and died December 13, 1908, at his home in Brooklyn, New York. He was the son of Commodore Francois Guillaume LePlongeon, of the French Navy. Augustus was educated at the Polytechnic Institute at Paris. His life was one of adventure. At the age of nineteen he was wrecked off the coast of Chili. At an early age he earned his living by lecturing in colleges. He graduated as a practicing physician and built up a considerable practice in Lima, Peru, where he remained for ten years. In 1868, the Academy of Sciences of California appointed him to investigate into the origin of the native races of Peru. He gave up his practice of medicine and devoted his life to exploration and research. He returned to California and gave a series of lectures before the Academy of Sciences. More than fourteen years were spent in Yucatan. He traveled and explored in other parts of Central America. From his fortieth year to the time of his death his time was spent in archaeological researches and in writing about the ancient civilizations of Central and South America and of Egypt. Mme. LePlongeon, his wife, was the Doctor's faithful companion and assistant. She shared his hardships and his discoveries and passed away a few years after him. Since the Doctor's death discoveries are showing the correctness of many of his claims. This series of articles on "The Origin of the Egyptians" is the last work which the Doctor completed.—Ed

AS the Egyptian Sphinx still remains the enigma of history,[1] so also does the origin of the civilized colonists who, at a remote epoch, settled on the banks of the Nile, in that district of Nubia which they named Maiu[2]; so likewise is unknown the source of their language which is unanimously admitted to have been identical with the most modern Egyptian tongue, that had no cognate in Asia or Africa.

Professor Maspero asks[3] "Whence came they? How far off in time are we to carry back the date of their arrival?"

[1]Bunsen, Christian C. J.—"Egypt's Place in the Universal History," Vol. II, p. 388.

[2]Burgsch, Henry Bey—"History of Egypt under the 'Pharaohs,'" Vol I, p. 363; Vol. II, pp. 78, 174.

[3]Maspero, G.—"The Dawn of Civilization," pp. 43, 44.

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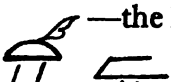
Questioned regarding their origin, Herodotus tells us[4] the Egyptians answered that their ancestors "were the most ancient of men," and they pointed toward the setting sun as the direction from which they came and where was situated the Holy Land —the land of the gods[5], *Ta nutri*. That name they wrote  Modern Egyptologists have translated it by the single word *ma,* which they say meant "West."

The hieroglyph, however, had a far more interesting import. It is most significant, since its right interpretation makes known the birthplace of those colonists who became the fathers of the Egyptians. It is composed of an ostrich feather, emblem, in Egypt, of the gods and of the kings, as in Mayach the feather was the badge of chiefs and warriors. Then comes the segment of a , which corresponds in the Egyptian alphabet to the letter T of the Latin. It reads *ti* and also *ta,* words meaning place, earth, locality. Lastly, the third component part of the hieroglyph is the sign or , one of the characters of the Egyptian alphabet. It stands for the letter M in the Latin. It reads *ma,* place, and it is the radical of the name *Mayach.* That sign has been shown[6] to represent, in straight lines, the contour of the Yucatecan peninsula, the head of the Nohcan, the great serpent[7], the empire of the Mayas that, in remote times, comprised the countries known today as Central America, from the Isthmus of Tehuantepec to that of Darien. The name *Mayach* means in the Maya language—the first place, the land first issued from the bottom of the waters: *Ma,* land, place; *yach,* first. This is why the Egyptians said that their ancestors, being the inhabitants of that land, "were the most ancient of men." There, then, was the birthplace of the civilized colonists who settled in Nubia and called their settlement *Maiu,* in memory of the country of their progenitors

[4]Herodotus—Hist. Lib. II, XV—II.
[5]G. Maspero—"The Dawn of Civilization," p. 44.
[6]Le Plongeon, Augustus—Queen Moo and the Egyptian Sphinx. Introduction, p. LXII.
[7]Diego Lopez de Cogolludo—Historia de Yucatan, Lib. I, Chap. I, p. 2.

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in the Lands of the West; there then, was the Amenti, where the souls of the departed returned to the bosom of their forefathers; where King Osiris sat on a throne in the midst of the waters; where his consort Queen Isis was mistress, and Thoth performed his office of scribe.

How far back in time are we to carry the date of their arrival?

Before trying to form an approximate idea of the arrival of the Maya colonists in Egypt it is well to remember that, from the remotest antiquity, the priests preserved in the sacred archives kept in the temples a careful account of the principal events that happened in the history of their nation, and of whatever occurrences were noticeable in the world of which they had knowledge[8]. Plato mentions the Saitic annals which were believed to be eight thousand years old[9]. In this connection it must not be forgotten that the Egyptians adhered strictly to the traditions of their ancestors, and to their customs, and that they refused to adopt others, if Herodotus is to be believed[10]. On the other hand, they were regarded as the most learned and the best informed of men[11], according to the same writer. Others beside him were of the same opinion; among these may be mentioned Porphyry[12] and Eusebius[13]. From the Egyptians themselves, who kept such a perfect remembrance of the past through traditions and, what is more reliable, by means of their archives, which may have contained the books of Hermes, said by some to have been brought by the primitive colonists who settled in the valley of the Nile, from their ancestral homes; others, most probably from the colleges in Chaldea, whence they came, as will be shown later on—from the Egyptians, then, it is best to inquire as to the epoch when these came and founded their first settlement in Maiu, since the high antiquity of these writings is now well attested and generally accepted.

According to the historian Manetho, a royal scribe and

[8]Herodotus—Lib. II, LXXII. Lib. II, LXXXII.
[9]Plato—Legg. Lib. II, 657. Timaeus, 61.
[10]Herodotus—Lib. II, LXXIX.
[11]Herodotus—Lib. II, LXXVII.
[12]Porphyry—De Abstinencia, Lib. II, 5.
[13]Eusebius—Preparationes Evangelicas, Lib. I, 9.

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scholarly priest of Sebbennytus, held in great esteem at the court of the first Ptolemy,[14] the reign of the gods which ended with Horus, who was the last of them, continued during 13,400 years, when that of the human kings began, Menes being the first. Again, Herodotus, who visited Egypt about the year 460 B. C., says that the Egyptians counted fifteen thousand years from the time of Osiris, stating that they knew this number to be exactly correct,[15] and that 11,340 years had elapsed since any god had assumed the human form, from the accession of Menes to the throne of Egypt, although prior to him they had reigned over the country, the last of them having been Horus, the son of Osiris.[16]

Besides Herodotus, other Greek writers have given their opinion regarding the antiquity of the Egyptians—among these Aristotle, who believed that some of their monuments were ten thousand years old, as claimed by the Egyptians; he assigned eight thousand years to Sais.[17]

Diodorus Siculus[18] says, at the time of his visit to Egypt, that country had been governed five thousand years by human kings. Plato tells us the Egyptians pretended that the arrival of the first settlers on the banks of the Nile dated back 23,000 years.[19] In modern times several among the students of ancient Egypt have tried to compute the date when the first civilized colonists reached the valley of the Nile and established themselves in Nubia. Maspero,[20] echoing the opinion of the majority, assigns a period of eight or ten thousand years to their coming and the founding of their earliest settlement. As they allow a margin of two thousand years in their computations (certainly not a very close approximation), another guess might be permitted, perhaps coming nearer to a solution of the question.

It has been shown by the writer that in remote ages there had been two different tides of immigration of the same people, coming from opposite directions, at intervals of time

[14] Plutarch—De Iside et Osiride, C. 9, p. 354.
[15] Herodotus—Lib. II, CXLV.
[16] Herodotus—Lib. II, CXLII.
[17] Aristotle—Meteorol, Lib. I, 15.
[18] Diodorus—Biblio. Hist., Lib. I, 147.
[19] Plato—Legg., Lib. II, p. 567.
[20] Maspero—The Dawn of Civilization, p. 44.

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far apart. The first of these migrations came from an eastern direction, across the Syrian desert. After reaching the Mediterranean the immigrants continued journeying westward along the shores of the desert that forms the northwestern corner of the Sinaic peninsula, until they arrived at the Isthmus of Suez. At that time the country was partly covered by water.[21] The communications between the dwellers on the islands that studded the marshes of the delta of the Nile took place by boats. What more natural, then, than for the newcomers to call it the Land of Boats—*Chem*—this being the word for boat in the Maya language. We must not lose sight of the fact that they gave names to places, objects, people even, by onomotopaeia, according to the most striking characteristic that particularly called their attention. The route they followed along the shores of the desert is indicated by the name they gave to it, calling it *Xul,* which in Maya means end—either to signify that the desert ended there in that direction, or that there was the end of their long travels, before reaching the place where they intended to settle.

Now the question presents itself: Who were those people? That they were civilized and highly cultured is proved by the stupendous monuments, covered with written inscriptions and sculptures, left by them; and the fact, admitted by all Egyptologists without a dissenting opinion, that not a trace, not a vestige of the infancy of their civilization has ever been found in the valley of the Nile.

Renan[22] asserts, "That when one ponders on that Egyptian civilization, thousands of years old; on that marvelous art revealed by innumerable monuments, art that had no archaic period, yet so superior to that of the latter dynasties, *on est pris de vertige.*"

Henry C. Rawlinson[23] says that in Egypt there is no indication of an early period of savagism or barbarism.

Osborn[24] admits that the first settlers in Egypt were a company of persons in a high state of civilization, who

[21] Herodotus—Lib. II, IV.
[22] Ernest Renan—Revue des deux mondes, 1865.
[23] Rawlinson—Origin of Nations, p. 13.
[24] Osborn—The Monumental History of Egypt, Vol. I, Ch. IV, pp. 220, 221.

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brought with them the worship of the sun, coming therefore from Babylon or homes on the banks of the Euphrates.

Berosus, the Chaldean priest and historian, tells us that in remote times civilization was brought to the countries bathed by the waters of the Tigris and of the Euphrates, by Oannes and six other men, strangers in the land, who came in boats, by way of the Persian gulf. They instructed the natives in the art of writing, of the building of cities, the institution of religious system, the cultivation of all sciences, of astronomy in particular.[25]

These no doubt were members of the Maya colonists who, many centuries before, had settled in the countries on the west side of the Indus, from the mouth of that river, and the shores of the Indian Ocean in Beloochistan and Afghanistan, judging by the names of ancient cities and villages, that are words having a meaning in the Maya language, many of which are even identical with those of some towns and places whose ruins are actually scattered throughout the peninsula of Yucatan and of localities still inhabited.

Thirty years ago Maya tribes dwelt, and may still dwell, on the northern banks of the Kabul River. They are said to have opposed the fiercest resistance to the English troops when they invaded Afghanistan in 1879.[26]

The following is an alphabetical list of the names of said ancient cities and villages, taken from the *Map of Modern Persia and Adjacent Countries* in the third volume of Canon George Rawlinson's "Five Great Monarchies of the East." It may be objected that many of the names may be of modern origin. No doubt some are. Those having no meaning in the Maya language have been excluded. The names here presented are not more modern than those of villages and tribes in Afghanistan, just mentioned as having their equivalents today in Yucatan.[27]

My esteemed friend, the late Don Crecencio Carillo y Ancona, Bishop of Yucatan, a gentleman thoroughly versed

[25]Henry Rawlinson—Note on Herodotus, Lib. I, p. 181.
[26]London Times—Weekly Edition, March 4, 1879, p. 6, col. 4.
[27]The ruins of the famous temple of Kab-ul, the miraculous hand, still exist on the west side of the square in the city of Izamal, Yucatan; and there they brought, from far and near, the sick to be healed. (See Plate 4.)

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in the language of his ancestors, Maya, well known for his numerous literary works, has kindly helped me in translating the names here presented, with his knowledge of ancient Maya roots and words that have become obsolete. It is well to premise by stating that in the Maya alphabet the letters D, F, G, J, Q, S, and V do not exist.

Names According to Map.	Corresponding Maya Words.	English Literal Translation.
Abistada	A-biz-tat	Lead thy father.
Antikan	Anti-kan	A thing which holds.
Argedan	Al-he-than	Word issued from egg.
Armedabad	Al-met-a-bal	Water that whirls.
Attok	A-tok	Thy arrowhead.
Babur	Ba-bul	The drowned father.
	Ppa-pul	To break jars (an ancient Maya festival).
Barakail	Balak-al	Surrounded.
Bagh	Bah	To nail.
	Bak	Four hundred—flesh.
Belah	Bel-ha	Canal—aqueduct.
Belmul	Bel-mul	Road to the mound.
Beerjan	Bel-han	Aqueduct—water pipe.
Bhawulpoor	Ba-ul-pol	Nail in the head.
Booloo	Bo-lo	That which is round.
Boree	Bo-le	That which curls.
Bulkur	Bul-kul	Holy game.
Bussoor-khail	Bus-ol-kal	Bad smell from a closed place.
Chandia	Chan-tia	Small place this is.
Chena	Chen-al	The well of the children.
Charikar	Chal-ikal	Light wind.
Chitral	Chi-tal	To come to the mouth. To lie down.
Chuknasoor	Chuc-na-zol	Who has tried the bark, rind.
Chummun	Chu-mun	Center part.
Cutchtoba	Cutch-toba	Hampered by being surrounded.
Dadur	Ta-tul	Rabbit dung.
Deeshoo	ɔ'ezho (Dzezho)	To carry the head erect.
Dilaram	Tilalam	Tremulous.
Esakkeye	Zak-elel	Burning itching.
Golakee	Hol-a-ke	Door made of green wood.
Gobernum	Ho-bel-nun	Beginning of the road.
Gowaine	Hauaine	Straighten thy tail.
Guranee	Hul-a-ne	Gather thy tail.
Gurukhan	Kulu-kan	Yellow badger.
Herat	Hela	Here it is.
Helmend	Hel-men	Successor of the wizard; or, here is the magician.
Islatif	X-la-tix	What is held in the palm of the hand.
Jelalabad	Hela-la-bat	Here are the axes.

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Jhelam	Helam	Exchange.
Jelalpoor	Helal-pol	Here is the head.
Jamburum	Ham-bulum	Suddenly inundated.
Jeram	Helam	Exchange, substitute.
Kashgurh	Kax-hul	To tie arrows.
Kabul	Kabul	Miraculous hand.
Khyber	Hi-bel	Road of the hawk. What road¿
Kohibaba	Koh-i-baba	Marvelous small hawk. To be bewitched.
Kalabagh	Kalabah	To inclose.
Kahun	Kahun	Bitterness. Memory.
Kote	Cote	Wall made of dry stones.
Khadroo	Kaat-lo	To ask for a thing.
Kilat-i-Ghiljee	Kalat-ich-che	Inclosed between sticks.
Korum	Ko-lum	Height of the land. To strike the soil.
Khankail	Kan-kan-il	Yellow fruit, that which is yellow.
Kut-chi	Kut-chi	To place, to grind.
Kandote	Kantole	Yellow knot.
Khordur	Koz-tul	A rabbit's skin.
Kharan	Kalan	Closed.
Kavez	Kalez	Inclosed.
Kutcha	Ku-chah	To spin; ground in mortar.
Kishan	Kixan	Covered with thorns.
Kelat	Kelat	To perspire, to toast.
Kandahar	Kantahal	To ripen yellow.
Kalput	Kalput	Twenty papaws.
Khosrukhan	Koz-lu-kaan	Barren, muddy, swallowed.
Khash	Kax	Forest, bile, to rain, to tie up.
Kubbur	Ku-bul	To be delivered up.
Kaian	Kaian	To sing, to narrate a thing remembered.
Kushtanari	Kuxtanali	To speak with anger, to reprimand, divulged.
Kardal	Kaltal	That which is wanted, a person in want.
Kotvee	Kotbee	Narrow road, hard road.
Kashgurh	Cax-hul	Shaft of lance or arrow.
Kahk	Kak	Fire, to burn, smallpox.
Kalano	Kalano	It is closed.
Kunar	Kun-nal	The nest of the ears of corn.
Kotree	Kit-le	To scatter the leaves.
Leia	Leya	Very painful.
Laush	Laux	Laurel.
Lora	Lolá	Water flowers.
Lalpoor	Lalpol	Head of thistle.
Mamike	Mamike	Father of inspiration. Ancestor of the wind.
Mulkabad	Mulkabat	A heap of necessary things.
Mutkuna	Mutkuna	Size of the temple.
Moroo	Mol-o	Bundle of brushwood, fagot.
Mundai	Muntai	Tender.
Mittun	Mit-tun	Stone.
Mokur	Mokul	Hardened wart, a family name.

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Plate 1.

AUGUSTUS LE PLONGEON, M. D.

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Plate 2.

RUINS OF PALACE AT UXMAL, YUCATAN.

Fallen room, showing construction of arch, filling of walls and holes that supported beams. The lower half of room is entirely filled with debris, nearly up to the commencement of the arch.

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Plate 3.

EAST FACADE OF GOVERNOR'S HOUSE AT UXMAL, YUCATAN.
THESE RUINS ARE SAID TO BE 13,500 YEARS OLD.

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Plate 4.

RUINS OF SPANISH CONVENT AND ANCIENT MAYA TEMPLE-MOUND IN THE DISTANCE, AT IZAMAL, YUCATAN.

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Matistan	**Matitan**	Not in my presence.
Moostung	Motztun	Root of stone.
Musjeed	Motz-het	Open root, split root.
Mummoo	Mum-o	Tender, soft.
Mydan	Mitan, or Than	Word, speech.
Mudahi	Mutahi	Raw, not cooked.
Masti	Mazti	What is the matter with him?
Moltan	Moltan	Place of the claw, gather flowers.
Nal	Nal	Ear of corn.
Noohki	Noh-hi	The great falcon.
Noorpoor	Nol-pol	That which gnaws the head.
Oorghoon	Holkon	Rind of the calabash.
Oochlan	Oxlan	Third time, after three times.
Obeh	Obeh	Several (this word is used today as a plural desinence—**Cux obeh? Who are these¿**)
Pushti	Puxti, Ppux	Blistered, filled with wind.
Panduran	Pantulan	The banner of Tulan.
Pishen	Pixen	Cover me, wrap me.
Pastur	Pal-tul	Mule rabbit, rabbit's son.
Parwan	Paluan	To become childish, to make oneself child-like.
Peshawur	Pex-a-ul	Very little water.
Quettah	Cetah	Masterpiece.
Rahnuk	Lahnuk	With all the strength.
Sibb	Ɔib (dzib)	To write.
Saro-Dar	Zalotal	Light (in weight).
Subzawur	Zubzaul	Shameful.
Shirani	Xilani, Chilan	An augur.
Sarawan	Zalauan	To take an airing, to cost.
Sufeid-kah	Zupe-it-kah	A village well located and walled up.
Tulukun	Tulukun	To part suddenly.
Tigadee	Tihate	A gift.
Tull	Thul	Rabbit.
Tokuruk	Tokuluk	To bleed from the throat.
Terreh	Telleh	To spread a thing, as clothes to dry.
Tyvera	Tivela	It is melted.
Tubuksir	Tubukzil	To deliver the gift.
Turnuk	Tulnuk	Full of strength.
Tehahak	Tehahak	To stick suddenly in the throat.
Uroundab	Ulum-tab	Trap to ensnare fowls.
Vashak	Uaxak	Mastodon (today ox, bull).
Wanjumal	Uanmal	Sound.
Wauneh	Ua-u-neh	Is it its tail?
Yeghuttoo	Yelhuto	To lose its own bones.
Zoorgaushah	Zolhauzah	To shed the shell or skin, as a snake does.
Zhob	Ɔob (dzob)	To place one thing within another.
Zehree	Xek-le	To dirty with leaves.
Zo	Tzo	Turkey.
Zurrah	Zullah	All round.

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To this list of localities may be added the names of several of the most powerful tribes in Afghanistan. The suffix *khel* added to the tribal names means clan or tribe.

Kuki-khel	Kukil or kukum	Feather, the tribe of the feather.
Aka-Khel	Akal	Pond, the tribe of the pond.
Khambur-khel	Kambul	Pheasant, the tribe of the pheasant.
Zakakhel	Zak	Locust, the tribe of the locust.

It may be asked, Who were those people that lived in the countries situated on the northern banks of the River Indus and gave to their cities and villages names having a meaning in the Maya language? Those countries at that time formed part of the ancient Nagâ empire.

In times so remote "that the sun had not yet risen above the horizon",[28] as Valmiki puts it, a handful of priests and merchants left the shores of *Mayach,* their mother country, to carry abroad the religion, the traditions, the language, the cosmogony, astronomy, and other sciences in vogue in their country, and also to establish commercial relations with the inhabitants of other lands. They navigated westward, visiting the various islands in the Pacific Ocean, where they left many traces of their passage. At last, after a protracted voyage, they reached the Dekkan Peninsula. There they founded a small settlement that, in the course of time, developed into the mighty empire of the Nágâs, whose rulers, under the title of *Khan,* governed the whole of Hindostan. These pushed their conquests toward the west and the northwest, extending their sway all over southern and western Asia, introducing their civilization in every country they conquered, leaving vestiges of their worship in almost every system of religion.[29]

[28] Valmiki—Ramayana—Hippolite Fauche's translation, Vol. I, p. 353.

[29] If this fact, of mighty empires growing out of small colonies of civilized immigrants having established themselves in the midst of barbarous peoples seems improbable, history, which invariably repeats itself in the course of centuries, offers many examples. The Egyptian empire, whose origin we are endeavoring to trace, offers a striking instance, since its founders were of the same race as those who laid the foundations of the Nágâ empire. This was destroyed by Aryans who, about three thousand years before the Christian era, abandoned their Bactrian homes, entered the Punjab, and established settlements on the banks of the Saraswati, then a tributary to the Indus. After long and terrible wars against the highly civilized Nágâs, these at last were conquered and their empire came to an end. Another example no less remarkable, in modern times, is that presented by the British Indian Empire. It originated from a small settlement of a few British traders who, having

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In the building of their temples and palaces they observed the style of architecture that had been prevalent in their mother country from times immemorial. They continued to adhere to it during many generations, as is apparent from the great edifices they have left behind them, whose ruins are strewn over the countries in the south and west of Asia where they sojourned. The learned English architect, James Fergusson, in his "History of Architecture," wondering at the identity of the architecture of Java with that of Yucatan and Central America, says,[80] "Is their extraordinary likeness to the edifices in Yucatan only accidental? It is remarkable. No one, perhaps, who is at all familiar with the remains found in the two provinces can fail to observe it, though no one has yet suggested any hypothesis to account for it." He then indulges in many speculations to explain the undeniable and evident facts, but concludes by remarking, "It is possible that the building races of Central America are of the same family as the native inhabitants of Java. Many circumstances lead to the belief that the inhabitants of Easter Island belong to the same stock, and if it is so, it is evident that distance is no bar to the connection."[81]

With the peculiar architecture of the Mayas, in which the pyramids and the pointed arches,* used to span the intervening space between parallel walls are predominant features,[82] and also the mode of speech of their forefathers,

bought in 1630 a little strip of land six miles long and one wide on the coast of Coromandel, in the peninsula of Dekkan, at the price of a yearly tribute of $2,500, founded there a trading post, which they called Madras, giving the title of East India Company to their association. Step by step they extended their domains until, after two hundred and forty-seven years, they have become the British Indian Empire.

[80] James Fergusson—History of Architecture.

[81] Mr. Fergusson formed this opinion after studying at the house of Mr. Henry Dixon, 117 Chetwynd Road, Dartmouth, Park Hill, London, the first complete collection of photographs of the ruined Maya monuments in the peninsula of Yucatan, made by the writer of these lines. These photographs are used to illustrate his works on the ancient American civilization.

*See plates 3, 4.

[82] The Mayas of old, like their descendants today, the natives of Yucatan, Peten, and the districts on the frontiers of Guatemala and the colony of Belize, British Honduras, were very religious. They embodied in their public monuments their conception of the universe and of Ku, its ruling spirit. Their religion was pure Sabaeism. The pyramidal structures were, to their mind, symbolical of the laws that govern the heavens, and the people were taught to kneel before these sublime monuments, and to worship in them Fire, through whose agency all things were created in water or, as Mr. John

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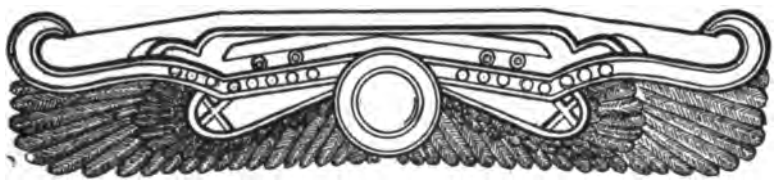
although this has suffered from the alterations and inevitable changes to which every language is subject in the course of ages, without, however, complete obliteration of the primitive tongue, we find a simple explanation of how it happened that many of the names given to towns and localities where Maya colonists settled, and also to tribes, in Central Asia, have a meaning in the Maya language. This preservation of the style of architecture of their mother country, and of the mode of speech of their progenitors, also enable us to follow the Maya people in their migrations over the face of the earth.

Wilson in his learned work, "The Lost Solar System of the Ancients Discovered," Vol. II, p. 102, says, "The Sabaeans knelt before the pyramid and the obelisk as symbols of the laws of the Creator when they worshipped the invisible God." The triangular or pointed arch was likewise held as a symbol of nature, not by the Mayas alone, but by all other people who had received civilization from them; among these were the Egyptians.

(*To be continued.*)



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MAGNETISM AS A HEALING ART—AND ITS HISTORY

By ALEXANDER WILDER, M. D.

THE early records of the healing art have always attached an importance to the agency of the hand, which later practitioners and writers have greatly overlooked. We find it in every part of the old world, that is, really old from having an old history. Celsus the accomplished Roman author treats of it in one of the departments of his great work UPON THE ARTS, written about the time of the Christian era. In the treatise *De Re Medica,* upon the Medical vocation, he presents the following classification as it existed in the time of Herophilus and Erasistratos, one an Asklepiad and the other grandson of Aristotle, who founded the medical chairs in the world-famous schools of Alexandria.

"During this time," says he, "physic was divided into three parts: the first cured by diet, the second by medicines, and the third by manipulations. The first, they denominated *diaitekê* (or regimen); the second, *pharmakeutikê* (or the administration of remedies); and the third, *cheirourgikê* (or operating by the hand). This last does not discard medicines and a proper regimen, but yet the principal part is accomplished by the hand. And the effect of this is the most evident of all the parts of medicine. This branch, though it be the most ancient, was more cultivated by Hippokrates than by his predecessors. Afterward, being separated from the other parts, it began to have its particular professors, and received considerable improvements in Egypt, as well as elsewhere, particularly from Philoxenas."

It will be perceived from this quotation that the chirurgic art, now known by the abbreviation of surgery, was originally

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the art and technic of curing with the hand. Emanuel Swedenborg explains it, that the touch signifies communication, transferring and receiving; because it is this in reality. We put our interior energies into action by the hand and touch, and so communicate them to another, or share them in common with him. The will does the work. In the accounts given of Jesus, we find this very carefully set forth. When he had uttered his famous Sermon on the Mount, and descended into the plain, I suppose of Jezreel or Esdralon, a leper comes to him and says: "Lord, if thou wilt, thou canst make me clean." And Jesus put forth his hand and touched him, saying: "I will; be thou clean." And immediately his leprosy was cleansed. Again, coming to the house where Peter's wife's mother lay sick of a fever, he touched her hand and the fever left her. When he was invited to the house of Jairus, an officer of the synagogue, the man said: "My daughter is even now dying; but come and lay thy hand upon her and she will live." Sure enough, when he arrived, the place was thronged with flute-boys and paid mourners, all chanting the dirge. He instantly commanded silence, because the girl was not dead, but sleeping. They answered with a scornful laugh of incredulity, upon which they were commanded to leave the room. He then took her by the hand and said: "Talitha, kumi"—Girl, rise up.

In the legend of Naaman, the Syrian, it is related that that personage was angry because the prophet Elisha would not come out to him. "I thought," said he, "he will surely come out and stand and call on the name of the Lord his God, and pass his hand upon the leprous place."

There was a priestly ceremony of like character, the imposition of the hands. The priest placed his hands upon the head of the victim. Joshua was said to be full of a spirit of wisdom, because Moses had laid his hands upon him. Paul insists that he, too, imparted virtue by the laying on of his hands. It was not a ceremony, a religious rite, but a bestowing of energy. One of the disputed texts of the Gospel according to Mark declares: "These signs shall follow them that believe: . . . they shall lay hands on the sick and they shall recover." This was no new pledge or assurance.

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It was a thing older than history. In the reign of Rameses XII. of the 20th dynasty of Egypt, an embassy came to him from his father-in-law, the king of Baktan. It was desired that a scribe of the priestly order should visit this monarch's younger daughter, who was unable to move. The Egyptian king at once convoked the priests and learned men, and demanded them to produce "a man of intelligent heart and skillful with his fingers." The man was selected and went home with the embassy, a seventeen months' journey. The princess recovered. The hieroglyphic records of Egypt present several delineations of laying hands upon the sick.

Hippokrates had therefore abundance of precedent for his peculiar chirurgic method. Egypt, Syria and Asia Minor had long employed it. He was emphatically what is now somewhat ostentatiously denominated a magnetic healer. As he is also denominated the Father of Medicine, it may be well to enquire who he was. He belonged to the caste or family of priests, at the temple of Asklepios, or as he is more popularly called Aesculapius. He was born about the year 460 before our era, and became a student of the fire-philosophy of Herakleitos. After his father's death he traveled extensively, finally making his home in Thessaly, where he lived to the age of eighty-five, or as others say, ninety, one hundred, or one hundred and nine years.

It was in Thessaly that Hellenic development began. The country has the appearance of a lake bottom, drained by the disruption of one of the mountains at the east. Mount Olympus, where the Hellenian gods of the later regime abode, separated it from Macedonia. Other ranges of mountains fenced it on other sides. The river Peneus flowed through it, and had numerous branches which were generally accessible by galleys. The Phoenicians early navigated the region and introduced many of their usages. It was early a republic of confederated states. One of these, lying between Mount Ossa and the Aegean Sea, was called Magnesia, and the people Magnetes. Homer says that the sons of Asklepios reigned there. We have here a tradition of the origin of the Asklepiads, the priest physicians of ancient Greece.

Asklepios, however, was not a Grecian god, except by

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adoption and naturalization. He was of Semite or Ethiopian breed. The name is Hebrew or Phoenician, and means the lord of fire. Hence we find him with a swarm of names—Adar-maloch, the fire king, Boal-Harman, the lord of the altar fire, Esman, the vital heat. I am not quite clear whether he or Apollo was the genuine divinity of the Philistines, Baal-Zebul the Overlord or Lord of all—later nicknamed Beelzebub, prince of demons. The fire of which he was king was called the Eternal fire. The Supreme Being was fabled as dwelling in it. "The Lord spake to you out of the midst of the fire," says the writer of Deuteronomy. Properly speaking, this fire was a pure life-principle. When Moses saw the sacred bush pervaded by it, the bush was not consumed. The founders of the worship of Fire considered it as a principle to be cognized only in the innermost possibility of thought. It was not our vulgar, gross fire; nor even the purest material fire; but an occult, mysterious, supernatural fire; a real, sensible and only possible mind, containing all things and the soul of all things—the absolute, immortal light. Of this, the visible fire is only a shadow or emblem. This was the Supreme Being of the Persian and his fellowpeople.

The spire on the church, the dome on the temple, the round tower and the pyramid, only represent the tapering flame pointing to the sky. The serpent, darting hither and thither, denoted living flame, the highest life and highest wisdom, and so was the favorite symbol of religion. He was Asklepios, the god of fire, of life and health. Every temple of Esculapius had its holy snake, and everywhere the snake is the emblem of the knowledge and art of healing. Herakleitos, the philosopher, had taught that this divine fire formed and gave life to all things; and so Hippokrates became his disciple. The Asklepiads, the priest-physicians of Greece, were priests of the fire-god and he belonged to their number.

Wherever Asklepios had a sanctuary, a tradition or holy writing was improvised to account for it. Outside of Greece he was identical with Hermes, the god of learning, Kadmos the inventor of letters, and the healing gods. In Greece he was made the son of Apollo, and assigned to several birthplaces. He was a serpent hatched from a crow's egg, he was

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another Bacchus caught in embryo from the burning body of his mother; he was a native of Epidaurus, Messenia and Thessalia. One set of biographers tell us that he was a ward and pupil of Cheiron, the Kentaur; thus becoming first a great physician and then the divine patron of medicine. There are those who imagine this to be a fragment of history. It may be history, but not in that direction.

The tower, or taur as the Syrians called it, was the pillar or pyramid sacred to the Fire-god. It was common to set apart mountain-summits for the sacred temples; and it was considered sacrilegious to cut away the trees, except for the altars. These precincts were the earlier temples. They were tors or tops; hence every rock was a tur, and the caves in the rocks were sacred. Thessaly, surrounded on all sides by high mountains, had abundance of these towers, and we may add a profusion of gods and priests.

I have said already that the Phoenicians frequented Thessaly. Their designation of a priest is cohen, the same as that of the Jews. Kohn, kahn, coan are all the same word. So the priests of Thessaly were kohen-taurs—priests of the hill-summits, kentaurs. In the hieroglyphic language they were depicted as half men, half horses. This was a kind of phonetic horse standing for the sound hippo, and the man for kentaur. Hippos was a designation of kybelê or the Great Mother, whose rites were celebrated in those regions; and the priests of Thessaly were called hippoi or horses in the story of Hercules. Pindar tells us that the kentaurs were the progeny of the Hippoi of Magnesia.

If I have been carefully followed, the story is pretty well guessed. In Magnesia was the famous lodestone which moved as having life. Such stones were kept in the temples as the emblems or images of the Great Mother, denoting that she was quick with living offspring. The mares as ignorant or mystic writers chose to call them, the hippoi or priests of Magnesia, who revered the lodestone as the great parent or womb of all living things, have given us one word, that of magnetism, from the Magnetes or inhabitants of this province of Magnesia. We take a step further. The centaurs were priests or descendants of these priests of Magnesia. Their

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most celebrated leader was named Cheiron: the very same who was said to have reared and instructed Asklepios.

Why was he called Cheiron? Every name has a meaning and a reason. Cheir signifies the hand; and cheiron is but the human hand personified. If, then, cheiron is the personified hand, and the kentaur is but a priest who worshipped the magnet as the Great Mother, does it require much acumen or a very profound intellect to perceive that the art of Asklepios was healing by magnetism, and that Cheiron, the chief of the Kentaurs, was but the personification of manipulation —the cheirouric art which Celsus tells of?

Remember that the chief Greek gods come from Thessaly. Remember that Thessaly taught confederated republicanism to Greece; what of science and skill was possessed was derived from that region. Its population were the richest in all Greece. Indeed, the name Hellas, which became the designation of the whole country, was taken from a province in Thessaly, ruled by Achilles.

Another name of the priests of the Great Mother was Daktyles. They had every art that was known; they invented letters, exorcised away sickness, discovered and wrought the metals, invented music; in short, were magicians and sorcerers. Legends said there were but five of them—then ten, five male and five female. Again, the number was increased. But what of the name? Daktylos means finger. The first idea is that fingers, ten fingers, are thus magical and all-powerful. "This is the finger of the Gods," said the magicians to Pharaoh, when Moses beat them. Fingers are the instruments of the hand to do everything. So a priesthood, a learned class, are the fingers of the right hand and the left. How far they will reach. One legend says that the priests of Krete each had ten sons, all called Dactyles.

It would be easy to show that every god of importance worshipped in the Grecian Pantheon was a personified magnet; every priest a magnetiser, at least the old priests. It will be remembered that Herakles is said to have destroyed the Kentaurs, and that the Asklepios succeeded them.

I will speak of one more class, the Telchines. We have the same story and number. There were five of them, power-

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ful enchanters, controllers of nature and the elements, and sons of Poseidon. They also wrought the metals. They forged for Kronos his sickle or rather his boomerang, they made the necklace of Hermione, they brought up the infant Zeus. Their name is from the word *thelgô*—to soothe, to charm, to effect with the hands, as by magic art.

That magnetism both of the lodestone and the human personality were both understood and practised in ancient times admits not the shadow of a doubt. The Messalians appear likewise to have associated the two together very much as at the present day. What Reichenbach denominates the Odylic force was also recognized. Rays were seen by some to issue from the fingers, from the eyes and other parts of the body. There was also the rabdos, or magic staff, which would produce sleep and arouse from sleep. The gods had each his sceptre; and we find mention of one exhibited in the presence of Aristotle, which cast a boy into a deep sleep and enabled him to behold a vision. Elihu, the prophet, depatched his servant Gehazi with his staff to lay it on the face of the Shunamite's child and resuscitate him. It did not succeed; and the prophet next employed personal contact with success.

In restoring animal magnetism to its place in therapeutics, we return to the old path. Asklepios and his divine power are employed, the real art and science of Hippokrates, and the sacred agency energized by faith, which we read so much about in the New Testament. It is no dream of fancy that we are discoursing about. We recognize disease as the effect and manifestation of debility and the exhaustion of vital energy; and so understanding it, we seek to restore it by the imparting of an influx which shall in some degree supply the loss or impairment. The fire which gave existence we would seek to employ to maintain it. How far we may approximate that ideal is to be ascertained.

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ON MAGICAL POWERS OF THE HUMAN SOUL.

THOUGHT READING AND THOUGHT TRANSFERENCE.

By EDUARD HERRMANN.

THE word Magic is used to designate strange and inexplicable effects which are brought about in a mysterious way. At all times man has been a believer in magic; that is to say, he has observed effects, the causes of which he had not found out. And still, he has never lost sight of the necessity for reasoning from effect to cause. Not able to find the cause in the visible world, he was obliged to believe in an invisible world and to people it with gods and demons, the originators of those strange and otherwise inexplicable causes.

In the course of his development from the barbaric to the civilized state, man accumulated knowledge until at last he was able to explain many of those formerly mysterious effects by perfectly natural causes; so that magic dissolved itself into everyday experience, and gods and demons were not necessary for their explanation. But the word magic still exists and will exist as long as man is a human being; for if evolution is a fact there will always be effects, whose causes are not yet discovered. Such effects are, for instance, the strange faculties which for many thousands of years have been attributed to certain men, who see, hear, feel and effect things without the use of the ordinary senses. This sounds so strange to the man who believes he receives all his impressions through the senses, that he denies the possibility of receiving them otherwise; and still, the facts are so numerous and well authenticated that those who deny them can only be called ignorant in this matter, even if they are very learned in others.

Of what use is it to know that man possesses strange or magical powers? It tends to solve the greatest riddle of

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nature—on the solving of which riddle depends the true well-being of the human race—as Kant says,[1] namely, the riddle of Man. We still fight about these questions: Has man a soul? Is man a metaphysical or a physical being? Is what we call soul a function of the body or is the body a function of the soul?

We are a riddle to ourselves. The first step to the solution of this riddle is the knowledge that we possess powers which far surpass those of the physical senses; that our self-consciousness is an imperfect organ which does not reach into the depths of our being. The root of our individuality lies in the darkness, in unconsciousness. We have to recognize the disproportion between the organ and the object; we must understand that the powers of our true Ego far surpass those of its organ—the body. Arguments or discourses about the magical powers of the soul tend to prove that man really *is* a soul; that the root of our individuality reaches far down into the unconscious; that this unconscious something encloses a spiritual individuality which is different from the bearer of the sensual consciousness. In a word, the transcendental powers of man prove that he is himself a transcendental being who forms and makes use of the body for a time, but who exists without it; and probably under circumstances where he can make a rational use of those soul powers which rarely, and mostly always under abnormal conditions, come to manifestation as long as he dwells in the physical body.

It seems that a healthy body is a hindrance to these phenomena, for they have, with few exceptions only, been observed chiefly with sickly or mediumistic persons, in the somnambulic or hypnotic sleep, and especially during the process of dying. For this reason, and because they far surpass the ordinary and well-known powers of the senses, many philosophers speak of the body as a prison, which prevents the soul from unfolding its divine powers—and this is true, so far as we are at present able to judge. If this will always be so, or if our further evolution will so free the transcendental powers that man can make a rational use of them while

[1] Kant IX. 1. 9.

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in the physical body, is a question which the future will decide. For my part, I am not of the opinion of those who hold that such powers are of no use in this physical life, and that they are adapted only to the spiritual life. I believe that there is a constant and endless evolution; that all the powers of man are really spiritual powers which lose their magical aspect as soon as they are brought under his will and dominion, which is really the aim of all evolution.

Let us now consider the faculties of thought-reading and thought transference, as far as science has studied and confirmed them. I select only cases which are genuine and well authenticated. These prove that man has two modes of perception, a sensual and a supersensual. Who is there who has not often observed while conversing with a friend or relative that he will suddenly begin to talk about a thing which you were just thinking of? Well, this is the beginning of thought reading and thought transference. Your thought produces vibrations in the ether, which penetrates everything. If your thought is strong enough, the picture of it might be carried into the brain of your friend and there suggest a similar thought—something like the Marconi wireless message. This is the physical explanation, as far as it goes; but, of course, there is a metaphysical side to it, of which we know nothing —wherefore it is called magical.

This faculty was well known to the Ancients. Porphyrius, in his Vita Plotini, II:11, speaks of it; and also Philostratus, in his Vita Apolloni, II:16. It is often mentioned in the Bible; and the mediaeval documents relating to trials of witches are full of it. Dr. Mesmer, the discoverer of healing magnetism, demonstrated it for years, with his somnambules, and, after him, Dr. Du Potet, Puysegur, Kerner, Betrand, Richet, and many other celebrated physicians; and still, when Cumberland caused a sensation with his astonishing thought reading, the men of science declared it all as humbug, and invented the ingenious explanation of muscle reading, because he used to hold the hand of the man whose thoughts he was reading. Granted that the muscles of that man's hand were moving, unnoticeable to himself, I wonder in what way they could tell Cumberland that the man was thinking of his

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grandmother? And still, this same stupid explanation was given to me a few weeks ago when I dared to speak of thought reading. "Muscle-reading, you mean," explained the gentleman, who had probably never heard of somnambulists who read the thoughts of their physician without any contact whatever.

The Dialectical Society in London reports (I.29) that ten persons who were present at an experimental meeting received correct answers to thought questions. Now the term thought reading is not quite correct, because the process does not consist in reading the thought, but in feeling or perceiving it. Physiology teaches us that it is not the peripheric nerve which perceives, but the brain. That means, we cannot become conscious of a feeling if the nerve is cut, so that it cannot lead to the brain. For this reason it is very probable that the so-called thought reading is really thought transference, which means: the receiver (reader) is passive, and the sender is active. We hold that feelings and thoughts produce vibrations as well as light and heat; that the first ones are so fine that not everybody is susceptible to them. That there are people who are affected by thought vibrations cannot be denied, and the reports of experiments made in this connection by the Society for Psychical Research are conclusive. It is, then, thought transference, and not thought reading, with which we have to deal. To explain this by "muscle-reading" is manifestly wrong, while there is one case where it happens without personal contact. And there are thousands of such cases. Peysegur speaks of the dispensableness of bodily contact. He tells of a somnambulist-peasant: "In the magnetic condition he is not a stupid peasant, who hardly knows how to answer a question, but a being which I cannot describe. It is not necessary for me to speak to him; I think my questions and he understands them, answers them. If somebody enters the room he sees him; *if I so will,* he speaks with him and tells him what I will him to say, and no more.[2]

The will, the thought, and the feeling, of the magnetizer can be transmitted; but there are individual differences among

[2]Bertrand: Le magnetisme en France, 217.

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the somnambules. Some of them receive the feelings alone, others the thoughts, and some feelings and thoughts. It is the rule that the magnetizer or hypnotizer is the real agent in this thought transference, but a third person may also become active if he is in contact with the magnetizer, so that his thought wish will be executed by the subject if he holds the magnetizer by the hand. The Society of Psychical Research has made many experiments in the transference of real and of thought pictures. Dr. Ochorowicz believes that a picture which the hypnotizer thinks can be more easily transferred than one which he really sees; probably because thinking requires a greater effort, a stronger concentration, and consequently produces stronger thought waves which cause a clearer perception in the brain of the subject. This process is a very old one, and was always attributed to wizards and sorceresses, many of whom have been executed innocently—thanks to the great ignorance and superstition of those times. In this respect we are better off, although just as far from the truth—for if anyone would dare to believe in the possibility of "hallucination" or "fascination," as this magic art is sometimes called, he would be laughed at and ridiculed—and still, it is performed in every hypnotic show.

Among the many fabulous tales of the doings of witches and sorcerers, there is one of a Spanish wizard, which is instructive, because the same thing was done in a hypnotic experiment by a Professor in Vienna. He caused the hallucination of an inundation, so that the subject first mounted a chair and then a chest, because he was afraid of being drowned. In 1609 a certain Simon Trouve, in Corbeil (France), was condemned to be executed because he could make people eat in imagination. Today these things are the delight of young students of medicine. It is forgotten that only thirty years ago the magnetizer Hansen was declared an imposter because he produced the same hallucinations on his subject.

Hypnotism shows that a person can be made to forget everything, even his own name; to see things that do not actually exist; to hate or to love anybody the hypnotizer suggests; in short, all the incredible things which we may read about in the books of the middle ages, and which have been

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branded as superstition in this so-called enlightened period. If they had been studied then, instead of simply denied, we would now be much farther advanced in our knowledge of these mysterious powers.

In hypnotism and somnambulism the thoughts, feelings, and moods are transferred from the physician to the patient; but we find that somnambulists also have that faculty by which to read the character of any person with whom they come in contact, a faculty which plays a great part in Christian Mysticism; as, for instance, in the life of the saints and in the Bible. It is probable that everybody has this faculty, in some degree developed, without knowing it, which would account for that sometimes inexplicable feeling of repulsion or attraction, which we may notice in meeting strangers.

Dr. Schmidt in his report of the healing of Mrs. Marnitz (p. 78), says of that somnambulist: "Many friends did come to see that remarkable patient, and to some of them who seemed to be on the wrong way, she gave earnest warnings; she seemed to know the secrets of their heart, and one she reproached for having desparingly taken a criminal resolution—which, full of repentance, he confessed to be true."

The Bible designates this faculty as "discrimination of spirits," and St. Paul says that in the other world this faculty is perfect. Jesus had it in a remarkable degree: "He knew all men and needed not that any should testify of man; for he knew what was in man." (John II:25.)

The Bible is full of similar passages.[3] Also in the lives of the Saints, we find such testimony. Of St. Francis Xavier it is said: "He knew the souls of men, their thoughts and their sins."[4] Not holy persons only had this strange gift, but also heretics and infidels; so that the church was in a real dilemma, because in one case she had to attribute it to God, and in the other to evil spirits. Tertullian says of a somnambulistic woman: "She sees and hears the divine secrets; she knows what is hidden in the heart of man, and prescribes remedies."[5]

[3] St. Mark 2, 8. Matth. 9, 4. Luke, 39.
[4] Turellinus: Vita Francisci Xaverii, IV, 2.
[5] Tertullian: De anima, chap. 26.

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Not only in the somnambulic or hypnotic sleep do we observe the faculty of thought reading or thought transference, but also in the waking state. A striking example is to be found in the works of the German poet, Zschokke, whose honesty is so well known that every doubt must be excluded. He tells it himself: "Sometimes it happened to me that, in listening to the talk of a person, entirely unknown to me, the life of that person, or some scenes from it, presented itself in a few minutes quite clear and distinct to me. For a long time I regarded those fleeting visions as triflings of my imagination. Just for fun, one day I told to my relatives the secret story of a seamstress, who had just left our house. I never had seen that person before; but everybody was astonished that I should know all the things I told about her—for they were perfectly true. Now I began to wonder myself, and paid more attention to those day dreams of mine, and very often I examined their truth, by relating to the persons concerned what I knew about them; and in every case they confirmed it.

"Once, after a long walk through the forest, I, with two friends, entered the inn of the town Valdshut. We took our supper at a long table, every seat of which was taken, and very soon an animated conversation took place. Several young people ridiculed the discoveries of Mesmer and Lavater, and made fun of the Swiss people in general, so that one of my friends, who was a Swiss, felt somewhat offended. He asked me to say something, especially to a nice looking young fellow, sitting opposite me, who was the gayest of them all. I asked this young man if he would honestly answer me if I could tell him the greatest secret of his life, although I knew him as little as he knew me. He promised to confess, provided I should say the truth. And now I told him about his time of apprenticeship, his little shortcomings and finally about a small theft which he committed in a certain room, the walls of which were calsomined, the money-chest standing in a table to the right side of the door. A death-like silence fell on all while I spoke; the poor fellow was dumbfounded, but confessed all, even to the theft, after which I heartily shook his hand and left."

We do not know if this peculiar case with Zschokke

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should be classified in the category of thought-transference or if it is an illustration of clairvoyance, of which faculty we will speak later.

The highest manifestations of thought transference are those where a regular communication takes place between two persons, without the use of the language. Charpignon, in his Physiology of Magnetism, p. 349, cites such cases, and Dr. Barth says:[6] "I once held a real conversation with a patient without speaking. I formed my thoughts distinctly, as if I would pronounce them in words, and my patient answered them just as correctly as if he had heard them spoken. . . . There are undoubtedly somnambulists who converse with each other even at a distance. This faculty is very rare, but I know surely that it exists and many magnetizers will confirm this assertion."

Prince Colubrans, the ambassador of King Murat of Naples, was well known as one of the greatest thought readers. It is said of him that he answered every thought question, not only correctly, but also in beautiful verses. Madame Guyon, the celebrated mystic and friend of Fenelon, says in her Autobiography, that she conversed with her confessor, Father Lacombe, for hours, without speaking one word. "It was the will of God to let me know that man can learn to speak and understand the language of the angels, already in this life."

Thought transference between friends and relatives may often be observed if the necessary attention is paid. Schopenhauer is so firmly convinced of this that he advises everyone who has to guard a secret not to speak with the one who ought not to know it, because thought transference may take place against our will. "There exists a kind of communication against which neither taciturnity nor dissimulation protects." He explains this phenomenon by thought contagion; not a real reading of the other's thoughts, but a passive absorption of them —and it cannot be better explained. The transference must take place by means of vibrations, which are connected with the thought and spread out by means of the ether; the sympathetic vibrations between two persons are transmitted in the same way. This explains why they only become conscious of each other's thoughts. Goethe was right when he made

[6] Lebensmagnetismus, 88.

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the observation that thought transference was very common among lovers. It is more common with them because they establish a better connection between themselves through frequently thinking of each other.

A very good explanation of the process of thought transference is given by Dr. Lutzelburg's somnambulist. I have to add that somnambulists usually become clairvoyant in trance. She describes it as follows:

"If you think, then, the magnetic fluid circulates freely between you and me and influences my brain as if I was thinking myself. It is then as if I could read in a book what you wish. If you will something, the magnetic fluid carries your will on my nerves and fibers into the brain; from there it goes like lightning through my whole body and affects the muscles and nerves according to your will. I act then in a normal way, that is, as if it were my own will. I feel as if I were entirely free to say without hindrance and regard what I see and feel."[7]

It cannot be doubted that thought transference can be made more effective if a strong will is coupled with it; but we find in somnambulistic experiments that this is not always necessary, and that somnambulists are even capable of reading events in the mind of the mesmerizer of which he is entirely unconscious at that moment, because he had forgotten them. Professor Gregory says that somnambulists often told him things that happened long ago, which he could remember only after a great effort. This goes to prove that our experiences are stored up in the soul, even when the brain has lost all traces of them, and that consciousness is not the cause of our thinking, but an accompaniment of it, which is not absolutely necessary. We are able to think without being conscious of it, wherefore our thoughts can be transmitted without our will and consciousness. This is important to know, since it shows that our thinking is able to influence humanity for good or bad, whether we know it or not.

Another marvelous faculty is the understanding of foreign languages, which are absolutely unknown to somnambulists

[7] Journal d'un magnetiseur, 5.

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when in the normal condition. This faculty was, as is known, attributed to the Apostles and to many of the first Christians, as also to Apollonius of Tyana. In the middle ages it was regarded as a sign of obsession, when the ignorant witches understood Latin or Greek or Hebrew; the fact that they always answered in their own native tongue did not arouse the suspicion that it might be thought transference only, from the learned exorcisers to the poor wretches, and not the supposed obsession of an evil spirit. Today we know it, thanks to the many experiments which have been made in somnambulism and hypnotism, and we know also that thousands of innocent lives have been destroyed through our ignorance and the superstition resulting therefrom.

The explanation of thought transference abolishes all those stories of wonder and witchcraft, and makes a confounding of similar but really very different phenomena impossible. For centuries thought transference, in regard to foreign languages, has been confounded with understanding those languages. It is astonishing that nobody conceived the idea to try the experiment, which would easily decide the case: namely, to put a question to the somnambulist, in a language unknown to the mesmerizer. It is the thought, which the patient understands, not the language; and if the mesmerizer cannot form his thoughts, they cannot be transmitted, and consequently not understood. But what is it that makes the transmission possible? We know that our thinking is connected with molecular changes in our brain, and that it releases a certain force, which must be able to produce certain effects at a distance. This same force we observe in somnambulism, for here we find very favorable conditions for thought transmission. It is, without doubt, what we call the magnetic force of which we know: (1) that it is in the human organism; (2) that it can be transmitted; (3) that it can be modified according to the psychic condition of the agent. Only a theory which includes these three qualities can explain the mystery of thought transference. This theory is that of Animal Magnetism, or Reichenbach's Od, or the Akasa of the Hindus. It is not impossible that further studies and observations will enable us to get an exactly scientific explanation of

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the whole process. Until then we have to rely on the facts, which are numerous enough. By and through them many riddles of antiquity and the middle ages can be solved. Of course, those people who do not know the modern facts of thought transmission can only deny the ancient reports. For such people, Pliny has said (Hist. nat., VII, Ch. 1): "Just as many things are pronounced impossible, before they happen, so we believe of much that happened ages ago, that it could not have happened, because we have not seen and cannot understand it. But this is the greatest foolishness."

In biological processes we see how the senses develop more and more; that means, they respond to weaker and weaker stimuli. Why should it be unthinkable that in the thought readers of today, the man of the future casts his shadow before? Is it impossible that future man may correctly diagnose the character of everyone he meets, by reading his secret thoughts, while now we experience only an uncertain feeling of attraction or repulsion? In the old and new testament enough such cases are reported—it is not necessary to reject them, for we find similar cases in great number among the experiments of modern psychology. Plato intimates in his Theatetus, Chap. 12, that a wordless pedagogy is possible and in many cases useful. This also has been tried, and with good success, although modern science has given it another name: suggestion. It is of great importance that the fact of thought transference be established beyond any doubt, for two reasons. First, man has to know that he can and always does influence others with his own thoughts.

He transmits them to others, almost always unconsciously, and may produce in many minds the same feelings of hate or love which he harbors in his own mind. He is, therefore, in some sense responsible for the happiness or misery which reigns in the world, and has no right to complain when the suffering of others reacts on him. If we all were strong enough to banish our bad and evil thoughts and replace them with good and loving ones, the aspect of our surroundings, and in time the whole world, could be changed. Peace and love would reign everywhere, instead of war and hate, as is now the case, when everyone is, if not afraid, at least

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distrustful of every other man. And all this happens in part because we have no thoughts for the other world; we no longer believe that we are spiritual beings, that we belong to a higher world and are only travelling for a time, as it were, in this world of dense matter, in the entanglements of which we lose ourselves entirely. If we would devote only a fraction of our time to the study and observation of the magical powers which reside in our soul, we would soon have the conviction that we are in connection with the so-called invisible world; that in dream and waking we are always acting in, through, and with, that finer matter which is necessary for the phenomena which have always baffled science, and which cannot be understood unless we consider man to be a dual being; a physical being acting in this our physical world, and a metaphysical being, acting in both worlds. This is what I would demonstrate.

BUDDHI.

BY SCRUTATOR.

BUDDHI is that which assimilates. In it is dissolved all things, attributes, qualities, forms. It is homogeneous to all below itself, and yet it is that Light which contains all potentialities of manifestation. In man it is the focus through which flow will and force.

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THE BROTHERHOOD IDEA

II

By C. H. A. BJERREGAARD

WHICH was first: the individual or society? The question is legitimate but as difficult to answer as the question, which was first: the egg or the hen? or this: do husbands exist for the sake of their wives or do wives exist for the sake of their husbands? If the question cannot be definitely and satisfactorily answered, we may at least argue for both sides.

In favor of the theory that the individual is first, it can be said that society exists only as a society on account of the individual; hence the individual must be first.

On the other hand, it can be argued with as much truth that it is society which makes the individual, inasmuch as all that which gives the individual any value is taught and made possible by society; hence society is first.

The sum total resulting from arguments for either side is this: they depend upon each other and one cannot exist without the other. This is no answer to the original question: which was the first? but it is the best and only answer that can be given, so long as we reason abstractly and without historic facts before us. If we bring historic facts into the case, then the argument stands in favor of society and shows that individuals are after all only parts of humanity; that humanity is a superindividual existence. The historic fact which turns the case in favor of society is this, that when we begin to study the natural history of humanity we find society groups, families, clans, tribes, brotherhoods, but never the individual. The story of man is humanity in the concrete, and the individual in the abstract.

In this fact I see the brotherhood idea as the first principle in sociology, the underlying idea or the substance of all

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moral life, all life of intercourse on whatever plane intercourse takes place.

Let me now develop what I have called the natural history of humanity in order to understand how the brotherhood idea is the first principle in sociology. After that I will show where the individual comes in and is of real value, yet not do away with the value of the brotherhood or the brotherhood idea.

Ask any anthropologist and you shall learn that, in spite of many diversities, mankind is one organic whole. You shall also learn that the proof for that teaching is that all races have passed essentially through the same steps to the attainment of what civilization they have attained. The similarities of the human races are many more than the diversities. That fact is an argument for the value of the brotherhood idea wherever and whenever it is proclaimed. The fact that mankind is an organic whole at once shows that we are members of each other, brothers and sisters of one great family. Not only in a general way can it be said we are parts with each other of an organic whole; it can be shown in many special ways. For instance, we are all of one physiological and anatomical type. Who will deny it? That type draws us together. If you go into the African dark forest, you seek the negro because he is a man; you do not seek the gorilla or the rhinoceros. The fact is so simple, you would not think of it as being of deep significance. But it has a deep significance; it proves brotherliness and a fundamental trait in human nature and conduct. To deny society and seek that of animals would be unnatural and unmoral, not to say immoral.

Again, ask the anthropologist, the man back of the sociologist, and he will furthermore tell you that all civilization has been in the line of those races that began with the family as an established institution, and, that all civilizing processes have been the unfolding of the primitive families, tribes, or by whatever term you may call those groups. On the other hand, the anthropologist will also show that there has been no progress, no civilization, but retrogression and death where the group-life did not exist. Does this not also show the brotherhood idea as underlying the very life of social and moral

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existence, civilization. No civilization without group-life or family life; that is to say, without mutual help, support, encouragement.

Civilization begins with family or group life and means organization for order, culture, advancement in knowledge, science and the arts. It means reaching others a hand for the attainment of joy and general progress in mastery of nature. We cannot get back of the family or group to begin history with the individual, because the beasts—previous to man—had already reached a stage in nature's evolution which corresponds to the family or the group. In the order of nature's evolution we simply continued the family stage. We did not invent or originate it. When mankind came upon the scene, family life existed already; we merely continued it, but in a superior way, to be sure. Essentially, the Brotherhood idea lies in the family or group life. We cannot get away from it. It is a fundamental moral and social form. We cannot even deny it, if we would; instinctively every human being seeks its kin.

It was not only in the family life or group life that the beasts preceded us and demonstrated what nature wanted. The bees and the ants, for instance, also preceded us and demonstrated what nature proposed to us to do for our own good, and as a necessary basis for that higher life we were destined to be the bearers of—the spiritual life. The bees and the ants show us the foundations of human society or what an organized community ought to be. Such organized communities may well be called brotherhoods.

I have now said enough to show how deep down the brotherhood idea lies, how fundamental it is. The inference is that we must recognize it as the basis of all our thinking and doing, if we wish to be considered human beings, people of culture and civilization, and candidates for spiritual guidance in the higher life. For let it be understood that all higher life roots in the so-called lower life, and is not an isolated affair. Nature has no place for the individual.

Let me now show how the brotherhood idea manifests itself by its own inherent power. The earliest differentiation of the family life was into that which we now call

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Church and State, but not called so in primitive days. The names are immaterial. The patriarch or matriarch was at first both priest and civil monarch and governed the whole family, both the living and the dead. That was the State. No primitive people ever thought of annihilation. The departed were never thought of as being far away. On the contrary, they were present and remained part of the family or group, and needed attention. To take charge of these departed and their relation to the living, and the relation of the living to the dead, was usually given to the second head man, whom we nowadays call the priest.

Thus at the very beginning and as an integral part of the family or group life arose these collateral factors of all history. Here again is the brotherhood idea at work in primitive history. We learn that that society which really is to take care of its members divides its work into two sections: one deals with the practical affairs, the other with the spiritual. The ancients, those who represent the first differentiation of the family or group life, were very wise. The traditions or monuments extant show how profoundly they respected the solidarity of the human race, living or dead. We, of today, have much to learn on the subject of fundamentals. But here I must stop. It is not the place here to follow up the development of primitive society and show how we have come to our present conditions. My object was to show how prominent was the brotherhood idea in the original plan after which human society has been moulded. This I have shown.

The original religion which manifested itself in what, for want of a better term, I have called church in primitive society, was a revelation of the Divine, not so much *to* man as a revelation *in* man. Religion as a revelation of God in man expresses itself readily in the words of St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Such words are never said by those who argue for externals. They come from the inner experience and express in sublime language the brotherhood idea; they image before our spiritual eye the mystic body of the Christ; they show that the spirit does not call the human soul a beggar at the temple

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gate, but honors the soul by calling it the holy place itself. That is the spirit of brotherhood in the social gospel of Christ.

That same religion which is God's revelation in man proclaimed a new law for mankind, calling it Love, and declared that "neither height, nor depth, nor things present nor things to come" could bound it. That law is now named Brotherhood. As that law of love is now understood and explained in terms of brotherhood, it means that there is abroad among us a power that continually enlarges and spiritualizes the idea of God and Man. It means that a boundless impulse moves and wills to live for each other. To live, not merely to sacrifice. It is greater to live for another than to sacrifice. And that is a mystery which only the brotherhood idea can create and explain.

That law of love is now understood and explained to us as never before. It means that man is the true son of the universe and God, and not a crawling worm in the chaos of mind; that the law of the spirit of life and freedom is his motive power. And that too is a mystery which only a life under the influence of the brotherhood idea can understand. The moment you or I determine to do or to be anything, we manifest volition and in that manifestation appears what later we call law. At first it is no more than a rule, an expression of the principle of order.

The same process may be seen where a family or families settle and determine to stay and form what later becomes a town. Some strong character, or several strong characters, and the various conditions of the locality dictate rules for the commune life. These characters thus become the rudiments of a state, rulers. You see how they arise: The natural conditions of the country and the families make these rules. They arise as an inherent necessity; they belong to the order of things. So long as these natural rulers remain rulers in truth to the condition that made them necessary, they are a blessing, because no human civilized or culture life is possible without guidance and order, and these natural rulers are properly guides, leaders, elders, advisers, instructors. And as long as they remain such, there is a brotherhood; but when they fall out of that leadership there is arbitrariness, tyranny.

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Any brotherhood, to be and to remain a blessing, must follow nature's idea of brotherhood; and nature's idea is co-operation, to use the term in the widest sense. Nature is a system of mutuality and organizes partnerships everywhere. That which we in Gospel language call love, and in modern days speak of as the social, the moral law, nature calls partnership. The method is the same, but man and nature differ in their attitudes. Nature acts in the partnership more or less blindly, while man acts consciously and with conscience. Nature is selfish in motive, but the brotherhood idea directs unselfishly and nobly. Men and women who have not realized the sublime brotherhood idea, are self regarding and turn other people's interests to their own benefit. But men and women who have realized the brotherhood idea see it as an expression of Immortality, and they work for an eternal republic, a kingdom of man.

That then is the ultimate purpose of the brotherhood idea: Immortality! In that idea, in the purpose of realizing Immortality, the church and the state find their justification. They spring from the brotherhood idea, they rest in and realize it. If they do not, they are of the evil and false. The same holds true if we speak of marriage. A marriage which is no more than a partnership is no spiritual institution; it is only a natural arrangement for a purpose. It is not even a brotherhood or sisterhood in the universal sense. A partnership calls for no personal sacrifice and does not offer any. It is selfish and of individual interest. It is business and not rooted in the Universal. If it produces or calls for universality it does it, not in the virtue of the partnership, but because either of the two is superior to the partnership.

(To be continued.)

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THE BIRTH OF STARS

By SCRUTATOR

AS Soul is the root of all manifestation, it is able to contact the soul in all things, and, without intervening veils, looks upon ideas direct.

If one stills the activities of the lower mind, thus allowing the power of the Higher Mind or Soul to act, all is revealed to the observer. The whole history of the object or entity observed is known without fail; all abstract truths become clear; one feels, sees, hears, tastes and smells with the one great sense of Perception. All theories, guess-work, supposition and mere belief, go down and are as chaff before the wind, in the light of this exact instrument, which is both telescope and microscope in one; and a searchlight which accurately illuminates and reveals all upon which it rests.

Of the possibility of acquiring and using this wondrous power of the mind, we cannot be too often reminded, for until this great work is accomplished, we are the sport of blind belief, and the slave of the dicta of the senses. This power is fortunately provable on the physical plane, so that the greatest sceptic may be convinced that we are not left without a guide, a sure detector, a criterion of Truth, which serves us with unerring exactness. Guess-work and false deductions from incorrect premises would be reduced to a minimum, were even one scientist to avail himself of this method of obtaining knowledge.

The following description of the origin of the Milky Way, and the formation of worlds, suns, comets, etc., was obtained from a piece of Meteoric stone. It may not accord with "scientific" theories, but it is in accurate agreement with statements in "The Secret Doctrine" by Madame Blavatsky.

This is a wanderer of the sky. I behold an enormous eclipse. This eclipse moves around a Central Sun, which is a

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powerful invisible center, within the "Milky Way." This eclipse or Milky Way is composed of nebulous substance, the seed-stuff of future comets, stars, and worlds. This central sun appears to be an immense vortex, through which is poured currents of electric and magnetic life to our universe. Through the action of this living electric force, the particles composing this ring are aggregated in balls or masses; these masses fly about with incredible velocity, coalescing, fusing, frequently colliding and breaking or bursting into fragments. There is a general warfare, crash and collision, some masses being thrown out of the orbit or ring, fly about with an eccentric motion in immense curves, drawn hither and thither, sometimes colliding with other bodies—but finally, after an erratic and fiery youth, these comets (for such they are) which have survived, settle down, and become fixed centers or suns. In the course of ages ,these gather moisture and "dust," organic life begins, jelly-like protoplasm appears, teeming with forms of life, and a new planet is formed. Thus the curdy or nebulous substance becomes first comets, then stars (centers or vortices), suns, and finally planets, man-bearing worlds.

The above is a statement in general terms of what was seen from the fragment of meteorite, but words fail to describe the immensity of this process in space and time, or is it possible to find language in which to give an adequate idea of the character of the elements which compose this substance, before it becomes matter of which we can be cognizant. Fiery, gaseous, liquid, would not be correct; for it is cool, radiant, and of an extremely subtle and tenuous nature. Down to and through the cometary stage it is of substance which can in no way be called physical, and is of so rare a quality as utterly to elude our ordinary perceptions. If one could only describe the true nature of this substance, so sentient, so subtle, so smooth, so beautiful and homogeneous, and which seems to be filled with mind. So much for the cosmic process.

This especial piece of meteorite came from the eclipse around our system having our sun for its center. The same electric and magnetic force thrown out from the sun, coagulates the cool substance of space—making the curds and nebulous matter as before, collecting it in masses, throwing out some

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portions which become comets, immature worlds. These embryo fragments occasionally fall on our earth and other planets, and we call them meteorites. This is but a repetition of the larger cosmic process.

ASTROLOGY.

By Scrutator.

THE stored up energies of other lives form the sum and substance of the present life. These are all recorded, as it were, on a dial plate like that of a watch. When karma turns the hands, the hour strikes.

The zodiac with its twelve signs is the great dial plate of the clock which tells the time for the humanity of this manvantara. The twelve signs are the symbolic, unperishable record of great periods in the history of humanity, recorded in the heavens, in accordance with the movements of the heavenly bodies. When the lord, the sun, enters certain signs of the zodiac, these great events occur.

The great spiritual beings who were the ancestors and progenitors of man, knew all the movements and the constitution of the heavenly bodies, and calculated with perfect exactness, the different periods, according to cyclic Law. The relative position of the Planets to each other and to the Sun were calculated to correspond with certain cycles in the history of the human Race.

Cycles are mathematical divisions in space, therefore astrology, which is a science, is founded on a mathematical basis, the law of cycles. The zodiac was given to man by the great beings who watched over the cradle of infant humanity, and implanted in their hearts the imperishable records of their race.

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DOGMA AND RITUAL OF HIGHER MAGIC (HAUTE MAGIE).

By ELIPHAS LEVI.

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from Vol.* 16, *page* 371.)

THE MAGIC EQUILIBRIUM

TIPHARETH (BEAUTY)

UNCUS (ANCHOR)

THE Supreme Intelligence in necessarily pure Reason. God, in philosophy, may be only a hypothesis,[1] but a hypothesis which is imposed by good sense in human reason. To personify the Absolute Reason is to place boundaries about the Divine Ideal. Necessity, liberty, and reason constitute the great and supreme triangle of the Kabalists, who name reason *Kether,* necessity *Hochmah,* and liberty *Binah,* in their first divine ternary.

Fatality, will, and power, compose the magic ternary, which, in human affairs, corresponds to the divine triangle. Fatality is the inevitable chain of causes and effects in a given order. Will is the directing faculty of intelligent forces to reconcile the freedom of persons with the necessity of things. Power is the wise employment of the will which makes fatality itself serve to accomplish the wishes of the sage.

When Moses struck the rock he did not create the spring

[1] CABANIS: *"J'ai ne raison pas pour cette hypothese."*

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of water; he revealed it to the people because occult science had revealed it to him by means of the divining-rod. It is so with all the miracles of magic: a law exists; the common mind ignores it; the initiate makes use of it. Occult laws are often diametrically opposed to ordinary ideas. Thus, for example, the vulgar believe in the sympathy of like with like, and the war of contraries. The opposite law is the true one. It was formerly said: "Nature abhors a vacuum." We should say that "Nature loves a vacuum"; if a vacuum were not, physically, the most absurd of all fictions. The common mind habitually takes the shadow for the reality in all things. It turns its back to the light, and admires itself in the darkness which it projects from itself.

Natural forces are at the disposal of the one who knows how to resist them. Are you sufficiently master of yourself never to become intoxicated? You can then employ the terrible and fatal power of intoxication. If you wish to intoxicate others, give them a longing to drink, but do not drink yourself.

He controls the love of others who is master of his own. Would you like to possess, do not surrender yourself.

The world is polarized by the light of the sun, and we are polarized by the astral light of the world. That which works in the body of the planet is repeated in us. There are in us three analogous and hierarchical worlds as there are in entire nature.

Man is the microcosm or little world, and according to the doctrine of analogies, all that takes place in the great world is reproduced in the less. Hence there are in us three centers of attraction and of fluidic projection: the brain, the heart or epigastrium, and the genital organism. Each of these organs is single and double; that is to say, we find in them the idea of the ternary. Each of these organs attracts on one side, and repels on the other. It is by means of these appliances that we place ourselves in communication with the universal fluid put in action in us through the nervous system. These three centers are therefore the seat of the threefold magnetic operation, as we shall explain elsewhere.

When the magus has arrived at clear perception, whether

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through the medium of a pythoness, or somnambulist, or by his own efforts, he communicates and directs at will the magnetic vibrations in the entire mass of the astral light, the currents of which he divines by aid of the magic wand, which is a perfected divining-rod. By means of these vibrations he influences the nervous system of persons submissive to its action, precipitates or suspends the currents of life, calms or excites, cures or renders sick; in a word, kills or resuscitates. But here we pause before the smile of incredulity. Let us allow to it the easy triumph of denying what it does not know.

We shall demonstrate later that death is always preceded by a lethargic sleep, and only comes on by degrees; that restoration to life is possible in certain cases; that the lethargy is a real death, but incomplete, and that a great many dead persons finish dying after their interment. But this chapter is not devoted to that subject. We say then that a lucid will can act upon the mass of the astral light, and with the concurrence of other wills which it absorbs and draws along with it, can determine great and irresistible currents. Let us also say that the astral light is condensed or rarified according as the currents accumulate more or less at certain centers. When it lacks sufficient energy to support life, then follow maladies indicative of sudden decomposition from it, which are the despair of the medical art. Cholera morbus, for instance, has no other cause, and the bacteria observed or supposed by certain savants, may be the effect rather than the cause. Hence it is necessary to treat cholera by insufflation; if in such a treatment the operator does not expose himself to make an exchange with the patient, too dreadful for the former.

Every intelligent effort of the will is a projection of fluid, or human light, and it is important right here to distinguish human light from the astral light, and animal magnetism from the universal magnetism.

In making use of the word "fluid" we employ a received expression and seek to make ourselves understood by this means, but we are far from declaring that the latent light is a fluid. On the contrary, everything would induce us to prefer the theory of vibrations in the explanation of this phenomenal existence. This light, whatever it may be, being the instru-

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ment of life, naturally becomes fixed in all the living centers. It attaches itself to the nucleus of planets, as to the heart[2] of man, but it identifies itself with the proper life of the being that it animates, and it is through this property of sympathetic assimilation that it divides itself without confusion. Thus it is terrestrial in its assimilation of the globe of the earth, and exclusively human in its relations to men.

It is on this account that electricity, caloric, light, and attraction, developed by ordinary physical means, not only do not produce, but, on the contrary, tend to neutralize the effects of animal magnetism. Astral light made subject to a blind mechanism and proceeding from centers having a self-derived origin, is a dead light and operates mathematically according to given impulses, or the laws of fate. Human light, on the contrary, is only fatal among the ignorant who make attempts at random. In the case of the seer it is subordinate to intelligence, submissive to the imagination, and dependent on the will. It is this light which, projected without causation by our will, forms what Swendenborg calls "personal atmospheres." The body absorbs that which surrounds it, and radiates incessantly, projecting from itself its miasmas and its invisible molecules. It is the same with mind, so that this phenomenon, named by some mystics respiration, really has the influence attributed to it, either physically or morally. To breathe the same air as the sick is really contagious, and so likewise to find oneself in the circle of attraction and expansion of the wicked.

When the magnetic atmosphere of two persons is so much in equilibrium that the attracting qualities of the one draws into it the expansion of the other, an influence is produced that we call sympathy. Then the imagination, evoking to it all the rays or reflections analogous to what it experiences, creates a poetic combination of desires which carry along the wills; and if the individuals are of different sexes, there is produced in them, or more often in the weaker of the two, a complete infatuation with the astral light which we style "passion" very properly, or "love."

Love is one of the great instruments of magic power, but it

[2]By "heart" we understand in magic the great sympathetic nervous system.—Author.

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is positively interdicted to the magus, at least, as infatuation or passion. Woe to the Samson[3] of the Kabala, if he permits himself to fall asleep by Delila.[4] The Hêraklês[5] of knowledge who exchanges his royal sceptre for Omphalê's distaff, will soon feel the vengeance of Dejanira, and nothing will remain to him but the burning pyre of Mount Oeta, to escape the devouring clasps of the tunic of Nessus. Sexual love is always an illusion, since it is the result of mirage of the fancy. The astral light is the universal seducer, symbolized by the serpent of the *Genesis*. This subtle agent is always active, always exuberant with vigor, always blossoming with seductive fancies and charming images. It is a force, blind in itself, and subordinate to all wills, whether for good or evil. Running in a circle, it is always renewed from an untamed life which produces giddiness in the indiscreet. This corporeal spirit, this fiery body, this impalpable and ubiquitous ether, this immense seduction of nature—how are we to define it fully and how are we to designate its action? Indifferent in some sort in itself, it lends itself to good as it does to evil; it carries light and diffuses darkness; we may with equal propriety name it Lucifer or Lucifuge.[6] It is a serpent, but it is also an aureole; it is a fire, but it may as well belong to the torments of hell, as to the incense-offerings promised to heaven. In order to seize upon it, one must, like the predestined woman, place the foot upon its head.

Water corresponds to the kabalistic woman in the ele-

[3]The Samson of the *Book of Judges* was a personification of the sun. Curiously, his father was *Manoah*—Manu, Men, Minal Manes. Hair is a symbol of solar energy. Hence Mithras had long hair as representative of the sun. Seven locks cut off denote seven summer months of solar energy destroyed; and five months of winter impotency remaining. At the end of that period the hair grows and a new summer begins.

[4]*Delilah* (English spelling) is from *lil*, the night. *Lilith*, Adam's first wife, means the night. Alilat, the Arabian goddess, may mean the same. It is the queen of night and winter that shears away the seven summer months and renders the sun impotent. So his eyes are put out and he grinds in his prison. The story of Herakles and Omphale covers a similar idea. *Omphale* is the *Omphalos*, the navel, and by euphemism the womb, woman. The navel of Vishnu means the sexual canal of the woman, and Vishnu is a male woman.

[5]Hercules gives his club and lion-skins, and his virile energy to Omphale, the night-mother. All fructification takes place in the night. He assumes also the distaff. The sun of winter is womanized. Night and cold are in energy. Herculeses are forced to the funeral pyre: Samson to pull down the roof of a temple on his own head.

[6]Bringer of light, or fugitive from light.

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mentary world, and fire corresponds to the serpent. In order to tame the serpent, that is, to have dominion over the circle of the astral light, we must succeed in placing ourselves outside of its currents; that is to say, in isolating ourselves. For this reason Apollonius of Tyana wrapped himself entirely in a mantle of fine wool[7] upon which he placed his feet, and which he drew over his head. Then he rounded his vertebral column in a half-circle and closed his eyes, after having performed certain rites, which must have been magnetic passes and sacramental words, the object being to fix the imagination and determine the action of the will. The woolen mantle is of long use in magic rites. It is the ordinary vehicle of sorcerers who are going to the witches' sabbath,[8] which shows that the sorcerers did not really go to the Sabbath. Instead, the Sabbath found the sorcerers thus isolated in their mantles and brought to their *translucid* perception images analogous to their magic impressions already existing, mingled with results from all acts of the same kind which had been accomplished before them in the world.

This torrent of universal life is also figured in religious dogmas by the expiating fire of hell. It is the instrument of initiation; it is the monster to be tamed; it is the enemy to be conquered; it sends to our evocating and to the conspirations of witchcraft so many hobgoblins and phantoms. In it are preserved all forms, whose fantastic and casual assemblage peoples our nightmares with such hateful monsters. To allow ourselves to be drawn along by the drift of this whirling river, is to fall into abysses of folly more to be feared than those of death. To chase the shadows from this chaos and make it give perfect forms to our thoughts, is to be a man of genius, is to create, it is to have triumphed over hell!

The astral light directs the instincts of animals and gives battle to the intelligence of man, which it tends to pervert by the exuberance of its images reflected and the illusiveness of its representations; an inevitable and necessary action which di-

[7]The priests of Isis and the goddess Hera (Juno) of the Peloponnesus never used a woolen garment. Elijah, the prophet, however, when he had a divine vision, covered his head with his mantle.—A. W.

[8]Like the magic carpet of the Indian described in the Thousand and One Nights.

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rect and render still more baleful the elementary spirits and souls, whose unquiet wills are on the quest for sympathies in our want of moral force, and tempt us less for the purpose of doing harm to us than to make friends for themselves.

This book of consciences, which, according to the Christian dogma, is to be held open at the last day, is no other than the astral light in which are preserved the impressions of all ideas (verbes); that is to say, of all actions and all forms. Our acts influence our magnetic exhalation to such a degree that a seer can tell, when approaching a person for the first time whether that person is innocent or blameworthy, and what are his virtues or crimes. This faculty which belongs to divination, was called by the Christian mystics of the primitive church the "discerning of spirits."

Persons who give up the dominion of reason, and who love to wander at will in pursuit of the reflected images created by the astral light, are subject to alternate moods of fury and melancholy which caused them to imagine all the wonders of demonic possession. It is true that by means of these reflections impure spirits may act upon such souls to make docile instruments of them, and to make them accustomed even to the torment of their organism into which they come to preside through *obsession* or through *embryonation.* These kabalistic words are explained in the Hebrew book of the *Return of Souls,* of which our thirteenth chapter will contain a brief abstract.

It is therefore extremely dangerous to play with the mysteries of magic. It is above all extremely rash to perform its rites through curiosity by way of experiment, and as though to test the superior powers. Without being adepts the curious who meddle with evocations or occult magnetism resemble children playing with fire near a barrel of gun-powder. They will be sooner or later victims of some terrible explosion.

In order to isolate ourselves from the astral light, it is not sufficient to surround ourselves with woolen stuff. It is necessary also, and above all, to impose an absolute quiet upon the mind and heart; to be removed out of the domain of the passions, and to be certain of perseverance in the spontaneous endeavors of an inflexible will. It is also necessary to repeat

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often the acts of this will; for, as we shall see in the introduction to the Ritual, the will is never certain of itself but through actions, as religions only hold their empire and duration through their rites and ceremonies.

There exist some intoxicating substances which, by exalting the nervous sensibility, augment the power of representations, and consequently of astral seductions. By the same means, but following a contrary direction, we can alarm and disturb the spirit. These substances, magnetic in themselves and again magnetized by the practitioners, are those that are called "philters" or "enchanted beverages." But we will not approach this dangerous practice of the art of magic, which Cornelius Agrippa himself treats of as "corrupt magic." It is true that the fagots no longer exist for sorcerers, but there are always, and now more than ever, penalties existing against these malefactors. Let us confine ourselves to proving, while occasion serves, the existence of this power.

In order to dispose of the astral light, it is also necessary to understand its double vibration, and to be acquainted with the balance of forces that we call the magic equilibrium, which is expressed in the kabala by the Septenary. This equilibrium, considered in regard to its first cause, is the will of God. In man it is liberty; in matter it is mathematical equilibrium.

Equilibrium produces stability and permanency. Liberty brings forth the immortality of man, and the will of God sets in operation the laws of eternal reason. Equilibrium in ideas is wisdom; in force, it is power. Equilibrium is rigorous. Let us obey the law and it is; let us violate it though ever so lightly, and it exists no longer. Hence nothing is useless or lost. All words and all movements are for or against equilibrium, for or against truth, for equilibrium represents the truth which is composed of the for and against reconciled, or at least equilibrated together. In the introduction to the Ritual we tell how the magic equilibrium should be produced, and why it is necessary to the success of all operations.

Omnipotence is the most absolute freedom. Now absolute freedom could not exist without a perfect equilibrium. Hence the magic equilibrium is one of the first conditions of success in scientific operations, and we should even seek it in

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occult chemistry by learning to combine contraries without neutralizing them one by the other. It is by the magic equilibrium that we explain the grand and archaic mystery of existence and the relative necessity of evil. In black magic this relative necessity gives the measure of the power of demons or impure spirits, to whom the virtues practised on earth lend more fury, and apparently even more force. At the epochs in which saints and angels openly work miracles, sorcerers and devils in their turn produce marvels and prodigies. Rivalry often constitutes success. We always lean upon that which resists.

(To be continued.)

TRANSFORMATION

By P. R. O. F.

The Christ principle is adjusted to all ages, but is not conformed to any. In it there is constant renewal, the fresh, undying quality that draws always direct from the sources of knowledge.

We are to be transformed by the renewing of our minds. This transformation is no apotheosis, it is no changing of men into angels, no transmission of common flesh into stuff of immortality. Transformation is effected by the renewing of our minds, of attitude, of motive and purpose and point of view.

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APRIL

By the Author of "Easter in Nature"

OVID tells us in his Fasti that April is Venus' month. After the following passionate outburst, "There are some, O Goddess Mother, who would rob Thee of the honor of a month and who begrudge Thee April," he speaks as follows:

"April, the Great Mother, having laid her hand upon it, claims as her own. She indeed most worthily holds sway over the whole circle of the year; she owns a sovereignty inferior to that of no deity. She rules the heaven, the earth, and the waves that gave her birth; she it was who created all the gods; she furnished the primary causes for the plants and the trees. She it was who brought together the untaught minds of men, and instructed them to unite, each one with his mate. It was she who first divested man of his savage habits of life; from her were derived the arts of dress, and the careful attention to the person. By means of her were a thousand arts first touched upon and through the desire of pleasing, many things were discovered which before lay concealed. Can any one be found to dare to deprive this goddess of the privilege of giving her name to the month of April?

"And no season is more becoming to the great goddess than the spring; in spring the earth is beautiful; in spring soil is unbound, ——"

April has more peculiarity than any other month. The season is inspired with energy of the Whole, is brainy, is educating in character; that is, the Great Mother leads our thoughts into largeness, into the Open. We breathe suggestions, we tremble with germinations and growth. We move in rhythms that have fire in them. There is a new melody in our blood; it is moody, passionate and at times despairing. The music lacks unity and is therefore wanting the man's

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principle of beauty, but it is full of secret meaning and it quickens the intuitions.

A character like Keats could not love April as an artist because it has not harmony of tone, color, or form. But a Byron is all April when he shows us the drama of humanity, whether beautiful, or ugly, or fluctuating between the male and female.

In April the Great Mother is present everywhere in the temperate zones, and her children hear when she passes; the aspiring ones hear her in the murmur of feelings and thoughts; and when she touches them they flame up in passion for perfection.

April is like an Aeolian harp. It catches and reproduces the Great Mother's breath. It is the voice of the winds and the life of the tides; it interprets the tenderness of the anemone, the natural magic of all the small flowers that hide beneath the dry leaves from last year or which peep out from below them.

April is not of the home-keeping order; it is full of fancy for adventure; its mysticism is of the outgoing order, it is not introspective. Its occultism deals with the Great Mother's fluid expressions. It does not talk about crosses and crucifixions, but about the heart of man and its longings. Soon it will be discovered that the April showers had intoxications in them.

April awakens memories everywhere and as abundantly as it calls out the new growth. But the Great Mother softens the grey and tearful memories by illuminating them with warm air. She smiles upon paleness, and bright days give hope and encouragements. Sad memories are washed in influxes of courage, and wails of despair are lost in the vast circulation of life.

I have noticed that several writers connect the joy of returning spring time with April rather than with May. They emphasize as a fact that in April we suddenly forget the cold, and the pipe resounds on the pastures. They compare the mission of April to be like the gifts which come from the heart. April and the heart give that which neither gold nor silver can buy. Perhaps the shepherd's pipe answers the spring

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wind. They are both in C and so is April. The pipe is an awakener and was so considered by the early people, both on account of its shape and its sharpness. It is not like a bugle or a bugle call. It has an organic element in it. You can call birds by a pipe, but never by a bugle.

It is well to interpret spring poetically and receive the impress of the mother's presence upon the image faculty, but it is better to go directly to the Great Mother and ask her what she is thinking about and wants us to do. She may be so busy shaping the muscles in a flea's leg that for the moment she is impassive as regards us. The moment never returns, and Spring is so transitory that we may find ourselves in May surroundings and having lost our opportunity for a necessary act.

It is true enough that the Great Mother gives us life's opportunities, but we must take them; we must consciously and actively engage with her in these opportunities. Our last chance to do so comes in April. All primary classes close at the end of April, and there can be no unfolding where there was no beginning. With all its changefulness April is the most educational month and full of moral impulses. In April we must begin to study the Great Mother's plans and works in the tangled shrubs, the secret charm of the woods, the terror of the sea, the impressiveness of the clouds, the lustrous sunrises and sunsets, and the endless profusion of animal life.

"That wondrous pattern,
what so'er it be,
Whether in earth, laid up in secret store,
Or else in heaven, that no man may it see.
With sinful eyes, for fear it to deplore,
Is perfect beauty, which all men adore,
Whose face and feature doth so much excel
All mortals sense, that none the same may tell."

April awakens the problems of time and tide, of man and nature, of form and shape. In all there is a moral quality. It is all very well to have a knowledge of the Great Mother, but it is better to stand in a vital relationship to her, and that is the meaning of all moral culture.

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THE MYSTERIES UNIVERSAL

By Louis Friis

THE ancient mysteries everywhere were dramatic ceremonials to represent the recurring events of nature, as they pass before man in cyclic forms and as they connect with human welfare. In Egypt the Drama was presented in the form of the myth of Osiris and Isis and could be interpreted astrologically, as the rotation of the twelve months of the year, and as having reference to human life and death. In Phœnicia and adjoining countries the drama was the life, death and resurrection of Attis, Adonis. In the Scandinavian North it was the story of Baldur, his murder and the restoration of the gods after Ragnarok. Among the Zuni Indians, it is the celebration of returning seed time and of harvest, the opening of the fishing and hunting season; the winter that follows with apparent death to the seed in the soil; the spring, and then the growth, the final blossoming and seed, and the subsequent harvest. The creation story in seven days as told in Genesis must be considered as a remaining fragment from some ancient Semitic mystery play, and can be read astrologically, cosmically and psychologically. It is one of the most precious mystery documents we possess.

In Greece, the drama of the seed, its death and resurrection in the spring, was told and enacted in the mysteries under the personification of Demeter-Proserpine. The story of Demeter-Proserpine is this. Aphrodite commanded Eros-Cupid shoot an arrow into the heart of Proserpine, just to assert her dominion over the gods. Eros-Cupid obeyed the order, but instead of shooting Proserpine he wounded Pluto, the god of the underworld. The result was that Pluto became enamored with Proserpine and carried her away into Tartarus. The girl screamed, but no help came. Demeter, or as the Romans called her, Ceres, sought her daughter everywhere, but without avail. She continued the search for many months and

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only learned from a mountain stream named Arethusa, coming out of the ground, that she had seen Proserpine, who now was queen in Erebus, the lower regions. Ceres was not made happy by the information. She turned her chariot and rode directly to the throne of Zeus and implored his help for the restitution of her daughter. Zeus offered to help, but on the condition that Proserpine should not take even one meal in Erebus. If she did, she could not be released. That was the fatal law, which even Zeus could not break. Hermes and Spring were sent to Pluto to demand the release of Proserpine. But, alas! the girl had eaten a pomegranate offered by Pluto; consequently she was bound. A compromise was made later and it was arranged that she would pass half her time in the underworld with Pluto, and the other half with her mother in the upper world. Demeter-Ceres consented. Shortly after, she recollected having sat down for nine days upon a stone, once during her search for the daughter; and, in her distress invited to the home of an old man who had a son, Triptolemus, whom she intended to make immortal as a reward to his father for kindness. This Triptolemus she now blessed, and he became powerful and wealthy. Triptolemus, to the honor of Demeter, built the city Eleusis, and at Eleusis arose the most famous and splendid Eleusinian mysteries. The main tread of the Eleusinian mystery story was the life and search of Demeter-Ceres for her daughter Proserpine.

Proserpine is the seed which the earth and its inner darkness absorbs and holds, because the seed absorbs the moisture of the soil and thereby loses its freedom, and comes in bondage to the earth. But the seed is not in darkness forever. Half its life it spends gestating, and the other half it rises and is above ground growing into perfect fruit.

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MOMENTS WITH FRIENDS

What Is Necessary for Growth in Devotion?

Thinking of how best to serve that to which one is devoted, and working for it.

Devotion is a state or frame of mind toward a principle, cause, being or person, and a readiness to act in some capacity for that to which one is devoted. Growth in devotion depends on the capacity of one to do, to serve, and the capacity is increased by acting with intelligence. The devotional nature impels one to show his devotion by doing something expressive of his devotion. This impulse of devotion does not always produce the best results, yet, though the intention be of the best, what is done may be to the detriment of that for which it is done.

Devotional natures act from the heart. This action from the heart, though it is the right beginning, is not enough for real growth. Knowledge is necessary to wise action. A man with a devotional nature does usually not listen to reason before acting, but prefers to follow the dictates or impulses of his heart. Yet, only by the exercise of the mind can knowledge be acquired. The true test of one's devotion is to study, to think, to work the mind regarding the best interests of that to which he is devoted. If one falls back into emotional action and fails to think patiently and persistently, then he has no true devotion. If one with a devotional nature persists in exercising his mind and so acquires the power to think clearly he will add knowledge to his devotion and his capacity to serve that to which he is devoted will increase.

What Is the Nature of Incense, and How Long Has It Been In Use?

The nature of incense is of the earth. Earth, as one of the four elements, corresponds to the sense of smell. Incense is an aromatic mixture of gums, spices, oils, resins, woods which during burning gives out pleasing odors from its fumes.

Incense was in use before man began to record institutions, customs, and events. Many scriptures speak of incense as necessary in acts of worship. Incense was used in sacrificial rites and as an offering, an evidence of devotion by the devotee and worshipper, to that which was worshipped. In many scriptures the offering of incense as an act of worship is described at great length, and rules given for the kind of incense to be used, its preparation and burning.

Are Any Benefits Derived from the Burning of Incense, During Meditation?

Benefits may be derived from the burning of incense during meditation, concerning the physical and astral worlds. Incense burning will not reach beyond the astral or psychic world. Incense burning will not aid meditation on subjects concerning the mental or spiritual worlds.

If one gives allegiance to the great spirit of the earth and lesser earth spirits, or any of the beings of the astral world, then he may derive benefits from the burning of incense. He receives benefits for benefits given. The earth gives food to nourish physical man. Its essences also nourish the creatures of the earth and beings of the astral world. Incense burn-

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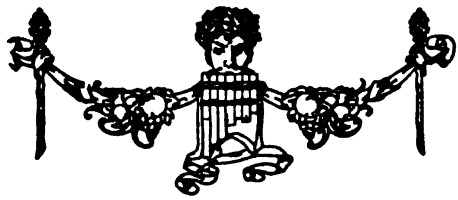
ing serves a double purpose. It attracts and establishes communication with the beings desired, and it repels other beings to which the incense is unsuited. If one desires the presence of certain influences, then the burning of incense may help in attracting these influences and establishing rapport. However, if one does not know the nature of the incense which he would use and does not know the nature of the kind of influence or being he wants, then he may get instead of benefits, what is undesirable and harmful. This applies to meditation concerning the physical and astral or psychic worlds, and to sensuous objects.

For serious meditation on subjects of the mental and spiritual worlds, incense burning is not needed. Alone thought and attitude of mind decide what influences shall be around and what beings attendant in mental and spiritual meditation. Incense burning often holds the mind to sensuous objects and prevents it from entering a state of abstraction necessary to meditation concerning the mental and spiritual worlds.

Are the Effects of Incense Burning Observable on Any of the Planes?

They are. Depending on the power of the operator the information he has of his subject, visible and other sensuous effects will be apparent. The fumes and smoke arising from the incense offer the strength and the material body in which the beings desired and invoked may appear. This is one of the reasons why sorcerers and necromancers used incense in their invocations and conjurations. By the burning of incense effects are produced on other planes than the physical, but one must have his psychic senses trained and under the control of his mind in order to see these. Then he will see how and know why influences and beings are attracted or repelled by incense burning, how they affect the one who offers the incense, and other results attending incense burning.

A FRIEND.



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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

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THE WORD

II

VOL. 17 MAY, 1913. No. 2

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IMAGINATION

MAN enjoys the work of imagination, yet he seldom or never thinks about it so that he knows what it is, how it works, what factors are employed, what are the processes and results of the work, and what the real purpose of imagination is. Like other words, such as idea, mind, thought, imagination is usually used indiscriminately or without definite meaning. People speak of imagination with praise, as an attainment or attribute of great men whose ability and power have shaped destinies of nations and the world; and the same people will speak of it as being the characteristic of others who are not practical, who have vagrant fancies and weak minds; that the visions of such are of no use, their dreams never materialize, they expect what never happens; and, they are looked on with pity or contempt.

Imagination will continue to sway destinies. It will carry some up into the heights and others into the depths. It may make or unmake men.

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Imagination is not an intangible nebula of dreams, fancies, hallucinations, fantasms, illusions, empty nothings. Imagination does things. Things are done in imagination. What is done in imagination is as real to the one who does it as are the products of imagination when harnessed to physical uses.

That is real to man of which he is aware. Man becomes aware of things by having them thrust upon him or by turning his attention to them. He does not understand that of which he is aware, until after he has given his attention to and tries to think about and understand it. When he thinks of and tries to understand it, imagination will unfold new forms to him; he will see new meanings in old forms; he will learn how to make forms; and he will understand and look forward to the final art of imagination, in the unmaking and making of form.

Imagination does not depend upon time nor place, though at times the image faculty in man is freer and more active than at others, and there are places better suited than others to the work, not the play, of imagination. It depends on the disposition, temperament, character, development of the individual. Time and place have much to do with the dreamer who wishes things would happen and waits for opportunities and moods, but the imaginor creates opportunities, drives moods from him, makes things happen. With him, imagination works at any time and in any place.

Those who imagine are either negative or positive, passive or active, dreamers or imaginors. The dreamer's thoughts are suggested by the senses and their objects; the imaginor's imagination is most likely to be caused by his thought. The dreamer is sensitive and passive, the imaginator sensitive and positive. The dreamer is one whose mind, through his image faculty, reflects or takes the forms of objects of the senses or thoughts, and who is swayed by these. The imaginor or imaginator is one who brings through his image faculty, matter into form, guided by his thought, according to his knowledge and determined by his power of will. Stray thoughts and sensuous sounds and forms attract the dreamer. His mind follows them and plays with them in their rambles,

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or is gripped and held by them, and his image faculty is driven and compelled to give them expression as they direct. The imaginator quiets his image faculty and closes his senses by thinking steadily until he has found his thought. As seed is cast into the womb of the earth, so the thought is given to the image faculty. Other thoughts are excluded.

Resting finally on the latent knowledge in the mind and by the power of will, the imaginor stimulates the image faculty with his thought until the work of imagination begins. According to the latent knowledge of the imaginor and by the power of will, the thought takes life in the image faculty. The senses are then called into use and each serves in the work of imagination. The thought having taken form in imagination, is the central figure in a group or groups of forms, which take their color from it and which it influences until the work of imagination is done.

How imagination operates is shown in the case of an author. By thinking, he turns his mental light on the subject he desires to produce and is stirred with fervor as he thinks. His senses cannot help him, they distract and confuse. By continued thinking he clarifies and focusses the light of his mind until he finds the subject of his thought. It may come into his mental vision gradually as out of a heavy mist. It may flash in its entirety like lightning or the rays of a sunburst. This is not of the senses. What this is the senses cannot grasp. Then his image faculty is at work, and his senses actively engage in the costuming of the characters to which his image faculty gives form. The objects of the world without are used in so far as they can serve as material for the setting of the subject in his world within. As the characters grow into form, each sense contributes by adding tone or movement or shape or body. All are made alive in their environment which the author has called forth by the work of imagination.

Imagination is possible for every human. With some the powers and capacities for imagination are limited to a small degree; with others developed in extraordinary manner.

The powers of imagination are: the power to desire, the power to think, the power to will, the power to sense, the

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power to act. Desiring is the process of the turbulent, strong, attracting and unintelligent portion of the mind, demanding expression and satisfaction through the senses. Thinking is the focussing of the light of the mind on a subject of thought. Willing is the compelling, by thought, of that which one has chosen to do. Sensing is the conveying of the impressions received through the organs of sense to the faculties of the mind. Acting is the doing of that which one desires or wills.

These powers come from the knowledge which the mind has acquired in the past. The popular notions are incorrect, that the art of imagination is a gift of nature, that the powers used in imagination are endowments of nature or the result of heredity. The terms gifts of nature, heredity and providence mean only that which has come by a man's own efforts. The art and endowment of imagination and the powers used in imagination are the inheritance in this present life of part of what the man had acquired by effort in his past lives. Those who have little power of or desire for imagination have made little effort to acquire it.

Imagination can be developed. Those who have little, may develop much. Those who have much may develop more. The senses are aids, but not means in the development of imagination. Defective senses will be defective aids, but they cannot prevent the working of imagination.

Imagination is attained to by discipline and exercise of the mind in the work of imagination. To discipline the mind for imagination, select an abstract subject and engage in thinking about it at regular intervals until it is seen and comprehended by the mind.

One develops imagination to the degree in which he disciplines the mind for the purpose. Culture of the senses adds certain superficial values to the effects of the work of imagination. But the art in imagination is rooted in the mind and is transmitted to or through the senses by means of the faculties of the mind which have to do with imagination.

To be concluded in the June number

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THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M. D.

II.

MAYAN INFLUENCE ON CHALDEAN CIVILIZATION

SOME of these Maya-speaking people, sailing along the coasts of the Indian Ocean, reached the entrance of the *Erethryum Mare,* the Persian Gulf, and navigated it northward to its head. There, according to Berosus, seven of them landed at the mouth of the Tigris, when they brought civilization to Mesopotamia. They ascended that river to its confluence with the Euphrates. Entering this stream and following its course for about sixty-five miles, they founded a settlement in the marshy lands to which, on account of the nature of the soil, they gave the name of Akal, a word which in the Maya language means swamp, marsh. In time the word became altered to Akkad, the etymology of which, to this day, has remained an unsolved mystery for

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the learned philologists and Orientalists. Hence the name Akkadians given to the dwellers of the marshy country at the mouth of the Euphrates.

They surrounded their settlement with a palisade of reeds for protection against the lions and other wild beasts that were and still are numerous in those marshes[33]; also against the attacks of their human neighbors, the aborigines of the alluvial plains of southern Mesopotamia. Their settlement, thus inclosed, they called "The inclosed place"—Kalti—from the Maya *kal,* inclosed, and *ti,* place. They then became known as Kaldi, by which nickname their tribe continued to be designated in after times when, as Chaldeans, they had become numerous and powerful, having acquired great influence through their learning, particularly in astronomy, by which they became famous among civilized nations.

Some authors and Assyriologists seem to believe that the ancient Akkadian language and that spoken by the Chaldeans were one and the same; this is not quite exact. It is true, however, as appears from the Akkadian grammar and vocabulary found among the tablets that composed the library of King Assurbanipal, and translated by Francois Lenormant, that many Maya words had become ingrafted on the old Akkadian tongue, as would naturally happen in languages used coetaneously in the same country. This is made evident by the comparative list of Akkadian vocables and pure Maya words having exactly the same meaning, published by the author in another work.[34]

Maya seems to have been the peculiar tongue used by the Chaldean caste in their sacred and scientific treatises. They preserved it carefully among themselves, as they did exclusively their learning, which was hereditary. In that they imitated the priests of Mayach, the mother country in the Lands of the West. These also were the guardians of science and knowledge, which they communicated to their sons and some of the princes;[35] otherwise they kept their secrets in the deep recesses of their temples; so also did the

[33]Henry Layard—Nineveh and Babylon—pp. 555, 556.
[34]Aug. Le Plongeon—"Queen Moo and the Egyptian Sphinx"—pp. 30, 31, 32.
[35]Diego de Landa—Las Cosas de Yucatan—Ch. VII, p 42.

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Egyptian priests, who seldom initiated a stranger into their mysteries.

From the time when the Semitic races invaded Assyria and established themselves in that country, about the thirteenth century before the Christian era, the language in which were kept the scientific treatises of the Babylonians (today many call it Akkadian) fell into disuse. It was soon forgotten by the generality of the people. The knowledge of it, however, continued to be the exclusive privilege of the sacerdotal caste, it being the scientific language of the East, as Latin was that of the West in the Middle Ages. King Assurbanipal of Assyria tried to revive it. For that purpose he caused copies of the old treatises to be made in the Akkadian language. These are the ones that have reached our hands, enabling us to become acquainted with that ancient form of speech. As to the particular tongue used by the Chaldean priests among themselves, that also fell into disuse, and only a few of them knew it at the time of the fall of the Babylonian empire and the taking by Darius of the city of Belus.[36] This, at least, may be inferred from the fact that none of the king's wise men were able to interpret the fatidical words which appeared on the wall of King Belshazzar's banquet hall. Daniel alone, who was well versed in the ancient lore of the Chaldeans, could read their portentous meaning.[37]

The words as they have reached us in the Book of Daniel[38] are *Mane, mane, tekel upharsin;* and their interpretation is:

"God hath numbered thy kingdom, and finished it."

"Thou art weighed in the balance and art found wanting".

"Thy kingdom is divided and given to the Medes and the Persians."

With a slight alteration in the spelling, due, no doubt, to transcription by chroniclers who had not seen the inscription itself, but knew it only by hearsay, and who besides had no knowledge of the language in which it is said to have been

[36] Herodotus—Lib. III.—151-158.
[37] Book of Daniel—Chap. I, Verse 17.
[38] Book of Daniel—Chap V, Verses 25, 28.

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written, although they have preserved a pretty correct interpretation of it, were pure Maya words which should have been transcribed: *Manel, Mane, Tec, Uppah;* whose meaning is exactly that given by Daniel to King Belshazzar.

Manel—passed, in the sense of finished.

Mane—weighed.

Tec—light, not ponderous.

Uppah—broken in two.[39]

This shows conclusively that Maya was the sacred language of the Chaldeans, and that these were the descendants of those missionaries of civilization and science who founded, with Oannes (He who dwells on the water) at their head, the settlement in the marshes in the country of Akkad, and that they were of Maya stock. Were it necessary, many other proofs could be adduced, besides the names given to the towns they built on the banks of the Euphrates that, like those of the cities and villages in the countries watered by the Indus, are words having a natural meaning in the Maya language.

It was not long after Oannes and his companions had formed their new settlement when others of their countrymen came to join them. Their colony soon increased in size and importance, until it became a great emporium whose ships navigated the neighboring seas, whose merchants traded with the inhabitants of Ethiopia and the countries bathed by the waves of the Indian Ocean, and it was in time the acknowledged capital of Lower Chaldea, the greater southern seat of Chaldean (sacred) learning. The country round the city got to be the favorite burial place of the Chaldeans[40] whose bodies were brought, no doubt, from long distances to be inhumed in that hallowed ground, judging by the immense number of graves, containing thousands of coffins, that surround its ruins, now known as Mugheir, the bituminized.[41] Many of those tombs are brick vaults roofed over with pointed triangular arches identical in their construction with the ceilings of the rooms in the edifices built by the ancient Mayas, as seen today in their ruins in Yucatan and Central America.

[39]Pedro Beltran—Arte del Idioma Maya. Le Plongeon—Queen Moo and the Egyptian Sphinx, pp. 37, 38.

[40]Loftus—Chaldea and Susiana—p. 199.

[41]Taylor—Journal of the Asiatic Society. Vol. XXVII, p 185.

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In fact, no other style of arch was ever used by them. It might indeed be called the Maya arch,[42] as the circular was for a long time designated as Roman, owing to the misapprehension that the Romans had invented it and were the first to make use of it. This pointed arch[43] is a surer guide than their language, so subject to changes, in following the Mayas in their peregrinations in all the countries where they have sojourned and obtained the ascendancy. So it is found to constitute one of the features in the great Naga temple dedicated to the nine-headed dragon at Angcor Wat, in Indo-China, forming the ceilings of the rooms and corridors.[44]

The same type of arch is likewise that which has been used in the great temple of Boro-Bodo in the island of Java, always when rooms and passages had to be vaulted. But in this case it is not surprising, since the architect who directed the building of the edifice was Manek Maya,[45] the man *par excellence.*

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[42]See plate 5.

[43]Le Plongeon—Sacred Mysteries Among the Mayas and the Quiches—p. 63.

"It will be noticed that the geometrical figure formed at the ends of each of these apartments, by the lines of the ceilings, sides and floor, is a pentagon, symbol of the mystic number 5 whose name, penta, in Greek also conveys the idea of Universe, whilst Ho in Maya, meaning 5, is also the radical of Hool, the head, hence the Deity.

"Then, lastly, the number of planes forming the rooms—the two of the ceiling, the two of the sides, the two of the ends, and that of the floor—seven in all, shows conclusively not only why the builders adopted the triangular arch instead of the circular, but also that the plan of their buildings was conceived in strict adherence to the mystic numbers 3, 5, 7, or their multiples, as we see by the height of the pyramids; the number of courses of stones forming the walls; that of the terraces on which the temples stood; that of the degrees of the stairs by which they were reached."

[44]Francis Garnier—Voyage d'Exploration en Indo-Chine—Ruins d'Angor Wat—in "Le Tour du Monde," Vol. XXII, p. 12, c. 2. Les voutes sont toutes construites en encorbellement, c'est-à-dire, se composent de pierres superposées par assises horizontales se rapprochant gradullement et se rejoignant d' ordinaire à la cinquième assise."

[45]Sir Thomas Stamford Raffles—History of Java—1880. Vol. II. Antiquities—pp. 30, 35. There is a curious legend pertaining to the cosmogony of the Javanese that shows the great part played by the Mayas in the civilization of India. It is related as follows by this author in Vol. II. Appendix H, p. CXII, Ch. I. "Before the heavens and earth were created there existed Sang-Yang-Wisera, the all-powerful God, this deity remaining in the center of the universe inwardly and earnestly desired of the almighty ruler to grant a wish he had." . . . "A dreadful conflict of the elements ensued. . . . All having made obeisance to Sang-Yang-Wisera, he addressed himself to Manek Maya and said: 'Hereafter thou shalt be called Sang-Yang-Guru (the divine teacher), and placing entire confidence in thee, I give up the earth and all that is attached to it, to be used and disposed of according to thy will and pleasure.' Having thus spoken Sang-Yang-Wisera vanished."

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In connection with these vaulted sepulchres at Mugheir it is well to notice the position given to the right hand of the bodies they contain. Loftus describes it thus: "The body was laid upon the matting. It was commonly turned upon its left side, the right arm falling toward the left, and the fingers resting on the edge of a copper bowl usually placed on the palm of the left hand."[46]

From the sculptures[47] that adorned the mausoleum of Prince Coh at Chichen in Yucatan, we learn that among the ancient Mayas it was customary to place the right arm of illustrious personages across their chest, the right hand resting on the left shoulder, during the funeral ceremonies preceding the disposal of the corpse by cremation. The ashes were placed in the hollowed head of a bust made to the likeness of the deceased. This bust was placed in the tomb, and near it a vase, emblem of his good deeds. In the case of Prince Coh, and that of the various other statues of eminent personages, his contemporaries, discovered by the writer, the bowl was represented on the abdomen, held between the hands.

The same custom of placing the right arm across the chest, the right hand resting on the left shoulder of the mummies of illustrious persons, existed also in Egypt.[48] The vase of justification, however, in all cases, was hung around the neck of the deceased[49] as with the Peruvians.

When the settlement founded by Oannes became a town the inhabitants called it Hur, from the principal goddess worshipped by them, the moon—U in the Maya language. King Uruk (he who makes everything out of mud), whose name is stamped on the burnt bricks in its foundations, raised a temple in her honor. Whilst reading the description of that ziggurat by Loftus[50] or Taylor[51] we might imagine that we were perusing that of one of the most ancient buildings erected in Yucatan, in very remote times, by the Mayas in honor of

[46]Loftus—Chaldea and Susiana—p. 134.
[47]Le Plongeon—Queen Moo and the Egyptian Sphinx—p. 155.
[48]Champollion Figeac. L'Univers—Egypte, p. 261. "La main gauche était placée sur l'épaule droite le bras faisait ainsi écharpe sur la poitrine."
[49]Wilkinson—Manners and Customs of Ancient Egyptians. Vol. III, Chap. XVI, p. 480.
[50]Loftus—Chaldea and Susiana—p 129.
[51]Taylor—Notes on the Ruins of Mugheir—Journal of the Asiatic Society. Vol. XV, pp. 261, 262.

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their "God of the sea," and also as a royal archive, at Chichen. In that temple of their principal deity, they being a seafaring people, they placed the statues and effigies of the kings, queens and other illustrious persons whose memory they thought worthy of being preserved to the knowledge of future generations. Their history was carved in intaglio on the soffits and faces of the lintels of the niches where their statues were placed. It was also represented in the frescoes painted on the stucco that covered the walls of the rooms. These interesting paintings have unhappily been destroyed, maliciously, by iconoclasts.[52]

The few patches of painted stucco that still adhere to the walls make us regret more deeply the obliteration of these pages of history that would shed so much light on the life of the ancient Mayas, on their customs, their religion, their ceremonies, religious and others, even their mechanical inventions and their artistic attainments.

This edifice seems to have been erected to be perfectly secure from destruction by earthquake or fire. No doubt the builders had not yet forgotten the awful catclysm that caused the submergence and ruin of the "Land of Mu" (Plato's Atlantis). The terrible catastrophe must have been still fresh in their minds. Certainly no combustible material was used in the construction of the edifice, at least no traces of any such are today discernible. Fire can be lighted in any part of it without causing damage. The edifice is composed of a rectangular cube of solid masonry, ten meters high, fifty-three meters long, and twenty-eight meters wide. Its sides face the cardinal points. The longest ones look toward the north and south. It is surrounded by an entablature two meters high

[52]An individual who filled the post of consul of the United States, in the early 80s accompanied a certain French traveller and explorer to Chichen, where he went for the purpose of obtaining squeezes of the sculptures that adorn the walls of some of the edifices. With a knife the American consul scraped the interesting frescoes that, from the plinth to the apex of the ceiling, covered the southern wall of the funeral chamber in Prince Coh's Memorial Hall. The writer intended to make tracings of those paintings, but was obliged to suspend work, his drawing materials being exhausted. During his short absence from the Ruins, for the purpose of replenishing his stock, those persons visited the palace; on his return he found that the work of the ancient Maya artists was destroyed. Captain Don Cristino Alcocer, chief of his escort, informed him that the American and the Frenchman had done this irreparable damage.

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and one meter wide. Its freize is ornamented with conventional representations of mastodon heads with their trunks; over these and between the eyes were placed sculptured portraits, in the round, of distinguished persons. Some of these are still in place; others have been needlessly removed. The walls of the cube, at the base, are encircled by a plinth of the same dimension as the entablement. The upper face of the cube forms a level platform that is reached from the north side by an exterior, precipitous stairway sixteen meters wide, of forty steps.

On that platform was raised another rectangular solid cube of masonry, five meters high, thirty-three meters long, and nine meters thirty centimeters wide, whose sides are parallel with those of the lower cube, but do not stand central with them, being removed a few meters toward its northern edge.

Around the upper cube and resting against it were erected seven rooms, habitable to this day, except two. Three of those rooms face south; one faces east, another west, and the other two look north. On this side also, under the exterior stairway, fourteen meters wide, with fifteen steps leading to the platform formed by the upper side of this second cube, is a corridor one meter and twenty centimeters wide. In this passage and in the rooms were niches that used to be occupied by the statues of the eminent men and women whose history was carved in intaglio on the soffits and faces of the stone lintels of the doors and niches. The story of their life was also painted in brilliant colors on the stucco with which the walls were originally covered.

On that second terrace, at the head of the second stairway, was erected a small structure four meters wide, twelve meters long, and five meters high. This is now in ruins; only part of the north wall remains standing. It consisted of two rooms, each two meters wide; one was six meters long, the other three meters fifty centimeters. Their use can be only surmised. The entablature that ornamented the building still retains traces of the decorations that embellished the frieze.

The exterior faces of the walls of the edifice on the first terrace were adorned with tasteful geometrical designs, not carved, but built into them at the time of their erection. They

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were also brilliantly colored, deep red for the background, and bright yellow for the surface of the ornaments. Traces of flower beds, still visible, indicate that on these platforms were cultivated flowers and shrubs; and these elevated gardens helped to give the whole building a beautiful appearance.

Later on other constructions were erected against the east face of the original pile. They consisted of five rooms built round and against a rectangular cube of solid masonry sixteen meters long, four wide and seven high. The exterior walls of these rooms were ornamented with an entablature, the frieze being adorned with the conventional mastodon head with a human head in high relief between the eyes. The east facade of this building, which is ten meters seventy-five centimeters wide, and seven meters high, is covered with a mass of interesting sculptures. In the center of the entablature, and over a highly ornamented doorway, is a tableau symbolical of the Creator seated within the cosmic egg.* Its details and their meaning are explained in another work;[58] it is therefore useless to encumber these pages by repeating their interpretation. On each side of the figure of the Creator, at its feet, is the effigy of a cynocephalus ape. Was this intended to indicate that their appearance on the earth preceded that of man? Are we to infer from this that their learned men and philosophers had studied the phenomena of nature as closely as do those of today, and that they believed in the evolution of species?

On each side of the tableau is a conventional representation of the mastodon head, between whose eyes are portraits in high relief of very ancient and much venerated personages. The halo that surrounds their heads proves that they had been judged worthy the honor of apotheosis after their death and that they may have been worshipped as heroes.

Three meters from the northeast corner of this building is another edifice that, in remote ages, was dedicated especially to the god of the sea, symbolized by the mastodon.† It contained one single room, once ornamented with medallions in stucco; these represented human heads in high relief, portraits

*See plate 7.
[58]Le Plongeon—Queen Moo and the Egyptian Sphinx, pp. 69 et passim.
†See plate 6.

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no doubt of illustrious personages. Iconoclastic hands have stupidly destroyed these art treasures, the work of ancient Maya artists. The natives to this day, without giving any reason or knowing why, call this edifice Kuna—God's house.[54]

Judging by the ornaments that adorn the facade, this structure must have been a temple where ceremonies in honor of the god of the sea were performed by a sea-faring people. This is not the place to explain the details of the ornamentation in which the mastodon heads are conspicuous, with their trunks still unbroken. But that which most attracts the attention is a group of statues, two-thirds life size, representing personages in an attitude of devotion, placed two on each side of a large mastodon head which they seem to be worshipping. This interesting tableau occupies the center of the frieze of the lower entablature directly over the entrance of the temple. Under the shelf on which these statues are placed; and under each workshipper is a triangle, symbol of worship and of things sacred. On each side of the mastodon head are adorned hieroglyphic characters, the meaning of which is *ha* "water"—and under these another emblem resembling a beehive,* honey being a common offering made to the gods in acts of worship. The use of this building in ages long gone by is therefore not doubtful; particularly in presence of other ornaments forming the word Ah ↄ am——He of the throne, the ruler.

Twenty-five miles from Hur, in a northwestern direction,

[54]Le Plongeon—Sacred Mysteries among the Mayas and the Quiches, p 94.

*Le Plongeon—Sacred Mysteries Among the Mayas and the Quiches, p. 93. "This tableau is composed of a face intended for that of the mastodon. Over the trunk and between the eyes formerly existed a human head, which has been destroyed by malignant hands. It wore a royal crown. This is still in place. On the front of it is a small portrait cut in the round of some very ancient personage. On each side of the head are square niches containing each two now headless statues, a male and female; they are seated, not Indian fashion, squatting, but with the legs crossed and doubled under them, in a worshipping attitude. Each carries a symbol on their back, totem of the nation or tribe by which the mastodon was held sacred. Under these figures are two triangles , emblems of offerings and worship in Mayax as in Egypt. So also was the other symbol, image of a honeycomb, an oblation most grateful to the gods, since with the bark of the Balche tree, honey formed the principal ingredient of Balche, that beverage so pleasing to their palate: the same that under the name of nectar, Hebe served to the inhabitants of Olympus."

*G. Wilkinson, The Ancient Egyptians. "The bee became a mode of communication with ancestral spirits."

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on the east side of the Euphrates, and about eight miles from its banks, are to be seen the ruins of the second capital of the Chaldeans. It was built by King Urukh, whose name is found stamped on the burnt bricks of the platforms of the temples. It was called Larrak, a name which, written according to the Maya mode of spelling, would be Lallak. This word is composed of two primitives—*lal,* companion, and *lak,* rude—meaning therefore "the rude companion."

Some fifteen miles from Larrak, to the northwest of it, on the same side of the Euphrates, are the ruins of an extensive city once famous as the dwelling place of the god Anu and his wife Ishtar, and the residence of her priestesses, the sacred courtesans. In very remote times it was called Uruk, from the name of its builder. It was afterward changed into Erech; and later into Warka, which it has retained to this day.

Sixty-five miles from Warka, always on the east side of the Euphrates, thirty miles from its bank, on the edge of the Affej marshes, midway between that river and the Tigris, lie under extensive mounds, the remains of five different superposed cities; the undermost was the once celebrated city whose inhabitants, more than seven thousand years before Christ, had reached a high degree of civilization. It was called Nippur, no doubt on account of the offerings of jars, made to the principal divinity worshipped in that place, the god Bel, whose temple was the most remarkable of its public monuments. The word Nippur, spelled Nibpul in Maya, is composed of the primitives nib, offering, and ppul, jar; its meaning is: *The place where offerings of jars are made*—a most appropriate name, according to the latest discoveries.

The mounds that during so many thousands of years have covered the ruins of the city of Nippur have been explored by expeditions sent under auspices of the University of Pennsylvania. They have been four in number. The first, under the leadership of the Rev. John P. Peters and Prof. Herman V. Hilprecht, began operations in the summer of 1888. Excavations were made during two years; then the work was interrupted. Two other expeditions followed, continuing the work with varying success. The fourth and last, with Prof. Hil-

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precht and Haynes at its head, assisted by two architects—Geere and Fisher, obtained the most remarkable results. The crowning work of ten years of constant endeavors was the unearthing of the remains of the ancient city of Nippur and the library of the temple of Bel, the most celebrated sanctuary of Chaldea in those days. In it twenty-three thousand tablets of a literary character and many others recording mercantile transactions have been recovered from under a vast mass of rubbish thirty feet deep, the accumulation of several thousands of years, over the site of five distinct cities, each founded upon the ruins of that which preceded it. How many centuries must have elapsed between the time of the building of one of these cities, its destruction, and the raising up of another over its debris, can now be only surmised; that is, until their history is made known from the records found among their remains.

Besides the library many objects of art were discovered in the rooms of the temple of Bel. Their workmanship shows that the artists had attained to a high degree of proficiency in their profession; while the drainage and other works of sanitation seen throughout the buildings, as perfect as those constructed today by the best engineers, and the existence in these works of arches with keystones, prove that the inhabitants of Nippur, seven thousand years before Christ, and perhaps more, according to Prof. Hilprecht's[55] computations, had reached a grade of civilization and mental development little inferior, if at all, to that of the peoples of Europe and of the United States in modern times.

By translating some of the tablets recovered from the temple of Bel, Prof. Hilprecht has come to the knowledge that the kings of the various cities in Mesopotamia were wont to make offerings of urns and jars to that god in his sanctuary ——which certainly accounts for the name given to the city, interpreted by means of the Maya language. Says Prof. Hilprecht, "There is a record showing that Utug the *Patesi* of Kish, obtained possession of Nippur, and that he presented a large sandstone vase to the god Bel in his temple."

[55]Herman V. Hilprecht—Babylonian Expedition of the University of Pennsylvania—Vol. I, p. 24. Rev. John P. Peters—American Journal of Archaeology—Vol. X, p. 45.

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Plate 5

MAYA ARCH.
Entrance to the Can Palace, Uxmal, Yucatan.

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Plate 6

A PORTION OF PALACE AT CHICHEN, SHOWING MASTODON FACES.

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Plate 7

BUILDING AT CHICHEN ITZA, CALLED BY THE NATIVES KUNA, THE HOUSE OF GOD.
East Facade showing Tableau Symbolical of the Creator seated within the Cosmic Egg.

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Plate 8

EAST WING—WEST FACADE OF CAN'S PALACE AT UXMAL.

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"Another king of Kish, Ur-Shulpand-du, is found to have offered several inscribed vases in the temple of Nippur to Inlil, lord of lands, and to Ninlil, mistress of heaven and earth, consort of Inlil."

"Lugalzaggisi, one of the greatest men of ancient times, placed stone vases inscribed with his achievements in the sanctuary of the temple of Bel." These were broken by invaders who sacked the city; the fragments, even the smallest, were collected and put together, and the inscriptions have been deciphered by Prof. Hilprecht.

Down at the very bottom of the excavations he found a sacrificial altar still covered with the ashes of the last sacrifice made to the god Bel, no less than seven thousand years ago; and near the altar were several beautiful terra-cotta vases.

During the course of the excavations fragments of tablets, of urns and vases, and of sarcophagi, were constantly unearthed. The majority of the coffins had been originally covered with a coating of *blue* glaze, showing that blue was the mourning color of the primitive Chaldeans,—a fact well worth noticing since blue was also the mourning color of the ancient Mayas, as revealed by that used in the funeral chamber of Prince Coh at Chichen in Yucatan. Blue was likewise the sign of mourning of the Egyptians and other nations of western Asia, where vestiges of the Mayas are found.

Sixty-five miles from Nippur, on the right bank of the Euphrates are the remains of the ancient city of Borsippa. The principal object that, among these, calls the attention, are the ruins of a high mound called today Birs-i-Nimrud. It has been identified by the majority of Assyriologists as the "Tower of the seven lights of earth," and is believed to have been the famous tower of Babel. It is about twelve miles distant from the remains of the city of Babylon. The plan of this edifice is said to have been made out from its debris as near as possible to the original. If this be so it is certainly a fac-simile of that of the great mound at Izamal, mentioned above, dedicated to Queen Moó, where, after her death, she was worshipped as the goddess Kinich-kak-Moó, even to the time of the Spanish conquest. Tradition—that is, the testi-

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mony of well-informed contemporaries—has it that under the mound is a beautiful statue of the queen, standing in the middle of a lake of pure, clear water.

The plans of these edifices certainly show the same type of architecture. They might have been designed by the same architect; but, undoubtedly, they were by architects belonging to the same school.

The plan of the tower of Babel, compared with that of the Kinich-kak-Moó mound, at Izamal, Yucatan, shows the similarity of Maya and Chaldean architecture, and offers a natural explanation of the etymology of the name Babel, given by the builders of the tower at Borsippa to their edifice. The word is composed of two Maya primitives—*Ba,* ancestor, and *Bel,* the way—meaning "the style in which our ancestors used to build." The author of Genesis tells us that the builders came from the East by way of the country of Shinar, that is, Lower Chaldea, and that they were strangers in the land.[56]

The temple of the goddess Kinich-kak-Moó at Izamal in Yucatan, is composed of two superposed platforms, rectangular in shape, on the uppermost of which stood the temple proper. It consisted of two chambers, one larger than the other. This was supposed to be the "Holy of Holies," the abode of the Deity. It was said that every day at noon the goddess herself descended from on high, as a macaw of brilliant plumage, and lighted the fire that consumed the offerings placed on her altar, in front of the sanctuary, in sight of the assembled multitude, and that through the mouth of her priest she foretold coming events.[57]

The sanctuary was reached by a broad, straight exterior stairway of stones, facing south. The whole edifice forms a quadrangular, graduated, oblique pyramid, whose vertical axis therefore does not pass through the center of the rectangles forming the base of the structure, but was carried back northward, near its northern side which, rising from the ground, is divided into several gradiants, the one above smaller than that immediately under it, so that the northern

[56]Genesis—Chap. XI, Verse 2.
[57]Diego Lopez de Cogolludo—Historia de Yucathan—Lib. IV. Cap. IX, p. 198—Edition 1688.

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façade of the temple was nearer the northern side of the pyramid. The two terraces fronting the southern façade broaden as they descend toward the ground. It is well to observe that this style of structure, most prevalent among the ancient Mayas, seems to have been also common with the primitive Chaldeans, if we are to judge by the ruins of their temples. Is this simliarity of architecture to be regarded as altogether accidental?

The city of Borsippa was built at the base of the tower when the Chaldeans first established themselves in that part of the country. It continued to be the residence of the Chaldean priests and became the northern seat of Chaldean sacred learning, as Hur was that of the southern. For some motive the city was removed about twelve miles further north; it was called Calah by the builders, and Babylon, later, by the Greeks. That name, Calah, is composed of two Maya primitives—*cah,* town, city, and *la,* the Eternal Truth, God—the sun, therefore; hence the new city came to be known to the foreigners as "The city of the Lord," of Bel or Belus.

Among the Chaldeans as among the Mayas and the Egyptions, the king was the high priest, whose title Rab-Mag—spelled in Maya *lab-mac*—the old man, the venerable, corresponds to that of the high priest in Mayach, Hach-mac, the true, the very man.[58]

[58]Le Plongeon—Sacred Mysteries Among the Mayas and the Quiches—pp. 30-45.

To be continued

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NATURE, MAN AND FREEDOM

By Louis Friis

The proper study of mankind is Man;
Created half to rise, half to fall,
Great Lord of all things, yet a prey to all,
Sole Judge of truth, in endless error hurl'd,
The glory, pest, and riddle of the World.
POPE'S ESSAY ON TRANS. II. 1

HERE is the whole point of difference between Nature and Freedom: Nature is not evolution, but repetition anew and varying forms; not forms evolving out of each other, but coming up anew from the Eternal Deep. These forms are ever varying and are probably endless in variability. They serve their allotted time and disappear, being replaced by other forms, also cast up from the infinite ocean of the Divine. In this is no sign of spirituality nor are we improved by a free and rich influx of forms and ideas. They are self-centered and only our tools. They move in circles and leave us in due time. True Spirituality is Man's life as Man, as evolving out of *himself*. Observe this! A *warning* to those who have abundance of ideas or forms, or who change from time to time from one system of thought to another!

An encouragement to those whose life is the very simplicity; who have not friends to help them, nor books to study, nor perhaps mental capacity for study.

Those who have mental capacity are better off, for they have less hindrances. They can develop out of themselves much easier; and, in yourself is the abundance.

While I say so much against nature, let me not be understood as undervaluing nature! It is only by having a nature that we resemble God! Nature represents the opposite pole in the divine diremption. In man we discovered two poles

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like unto those of the Divine, as we know them in the divine unfolding and infolding. "Angels" have no such nature; they are pure mentality, and, having no nature, they were not created in "the image of God." Nature spirits have no two poles. Hence they are blind. You see then the importance of having a Nature.

Now as to Freedom; In this connection use the name for the opposite pole to nature. Freedom is simply the Self in man. The term freedom implies that there is no bondage. Self is not bound—neither interiorly nor exteriorly. These are the two characteristics of Freedom. (1) Self-centered and (2) Evolving, namely ever unfolding its self and itself. Only where these two characteristics are to be found is freedom or Spirituality.

On the subject of the Path it is further said:

"He who makes the investigation of his spiritual nature (soul) his chief object will be able to bring all his studies to a focus, and this concentration of his energies will render him capable of arriving at a condition of sensibility to impressions similar to that which belongs to a young child." This is very interesting. A child has always been a favorite symbol of the initiate, and the suggestion that one should make his spiritual nature his chief object of investigation is the cream of mystic life and advise. Has it not been said "forsake all to become like All?"

The universe is the explication in evolution of a single principle. This principle is intelligent and includes two perfectly correlated elements: an active element capable of doing all things, and a passive or receptive element capable of becoming all things. Without these two elements no action could be conceivable. Being intelligent, the first principle draws out from its passive element all the endless forms which that implicity contains, and, in so doing, evolves or explicates the universe. The passive element he called matter and holds that it is composed of innumerable monads. Every one of these is necessarily eternal and capable of manifesting all possible forms. Each monad has the power of becoming all that the primal monad is, though only in succession and by process of evolution, that is mystic union with the primal monad.

The primal monad, Bruno calls anima mundi or world-

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soul. This anima mundi is always active and animating the world. Philosophy may arrive at knowledge of this world-soul by retaining the process of evolution, from below, inwards, or upwards. In his Confession before the Inquisition he said:

"In the universe I place a universal providence, by virtue of which everything lives, grows, moves and remains in perfection. This I understand in a double way: (1) in the mode in which the soul is present in the body, the whole in the whole, and the whole in each part; and this I call Nature, shadow and vestige of the Divinity. (2) In the ineffable mode in which God by essence, power and pressence is in all and above all, not as part, not as soul, but in an inexplicable way."

The human soul is a monad and therefore eternal, necessarily.

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THE BROTHERHOOD IDEA

(II—Continued from page 45)

By C. H. A. BJERREGAARD

THE subject of the brotherhood idea leads naturally from any discussion of church and state to the larger field of social law. The ideal social condition would be one that helped all individually as well as socially to live their lives in truth, goodness and beauty, and thereby live a life universally and immortally.

Individuals as well as human society are not always in healthy conditions, but the brotherhood idea can work as a redeemer and savior. That the brotherhood idea is truth and health is seen the moment we realize how the dark thread of evil strangles life and leads to its own destruction. Selfishness always defeats itself.

Let me take some illustrations from plant life. The Balanophores are huge creepers in tropical forests. They live on the roots of trees and strangle them as they grow up to bloom in the light above. By strangling their own support for stability and life they destroy themselves. And so with all depredators, for instance, the Dodder, which you all know. The moment an individual ceases to be useful and industrious it becomes a burden upon others and degenerates, falls below the natural balance and loses its characteristics. Illustrations from the human world are only too readily found. Visit public places and you find people who look like men and women, but who have lost all that dignity which characterizes human worth. You perceive their degeneracy the moment you hear them talk or see them act. That usefulness and industry are necessary elements in brotherhood appear the moment one tries to eliminate from his soul all that which he owes to society. When he does that, he finds there is left nothing but the brute—and not even that. (Among us are degenerates who commit crimes that even the animals cannot be guilty of.)

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It is literally true to say there is left nothing but the brute, because spiritual possibilities are destroyed. Our spiritual possibilities cannot be developed apart from our brothers and sisters. The mystic silence and solitude is still brotherhood life. Silence and solitude swarms with invisible helpers, all of our own kinds. All this is in favor of brotherhood. It shows how nature at large forces man into brotherhood, and it shows how human nature seeks brotherhood by an inner compelling force.

But now comes the question: what of him or her on the Path? How are they related to brotherhood, if at all? The answer is easily given. He or she who is really on the Path is alone. They neither want brotherhood nor are they wanted by brotherhood. The real Path is solitary; it cannot be passed by the many. Your Path as a solitary and their Path of the manifold interests may cross each other; they often do. Sometimes worldly people pretend to wish to travel the Path, and they seek you. Sometimes you yourself may step off from the Path and be tangled in their illusions and burned in the fire of deceit or crushed by heartlessness. The outcome of the experience is bitterness, but you learn that brotherhood is no food for him or her who must follow the Inner Life.

The true individual is on the Path. Mankind, as such, is not; it is society; but the life on the Path is solitary; oh, so solitary! It is agony! You may meet people not on the Path. They cross your road without knowing it and without profiting by it. Perhaps you seek their company as a relief in your sufferings. They look upon you, they listen to you, they may take what you offer of your experiences, but they do not use it as you want them to. They break your thought treasures to pieces and throw much away, leaving a little which they use or rather abuse, because they give your thoughts and impulses their own poor form. If you seek their soul, you find a barrier of thoughts and ignorance raised against you, or a distance made which you cannot span. Ah! then you know you are on the Path; that they are in the wilderness; that the distance is desert sand, dead! dead! Sometimes you are also treated in that way by people who think themselves, but are not, on the Path.

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Brotherhood is for some conditions, and the Path for certain other conditions; they differ fundamentally. Brotherhood is for the masses, for groups and classes, and those who are living according to the order of nature, however noble that order may be. Brotherhood means support, stays, leading for those who are dependent upon support and leadership.

On the other hand, the Path is for those who are in training, who personally must fight, and fight themselves; who must overcome and conquer. The Path is for the strong souls, those who must learn to stand alone and rely upon nothing but their own Inner or Higher Self. On the Path there is and can be no companionship.

Thus far I have been speaking about actual brotherhoods. I must now lift the idea of brotherhood into another plane, to show how the idea lies back of some great culture phenomena; how it constitutes the frame work of much metaphysics; how it appears to be only the name for much otherwise and elsewhere called religion or occultism.

All students of Jacob Bohme have discovered how mutable and rich his images are. The same image shifts many times and from one field to another; yet it is always the same idea. Such an image is in one moment the looking glass; in the next it is Eternal Wisdom; in the next it is a Virgin; but always it is the Eternal Idea.

The same mutability I find to be characteristic of the conception "The Universal Brotherhood." If you will withdraw into silence and meditate, you shall see how much that conception holds of wisdom, and that it appears behind all the greatest thoughts mankind has dwelt upon. I will give a few illustrations to show this.

All peoples and nations, everywhere and at all times, have sought happiness and have created varied forms for their ideal longings. These have religious, philosophical, artistic and sociological forms. There is scarcely a field in science which has not furnished an expression. Brotherhood is a sociological form for those longings. The term Humanity has been used as man's personal expression of himself, in a large sphere and as bearer or type of his ideal. The term Brotherhood is only another term for the same idea.

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It sounds strange to those who are not students of anthropology and psychology, but it is a fact that ideals such as those mentioned always include universal, cosmic and terrestial aspects of the idea; they are objective and subjective; they are expressions of individual character, as well as of the social status of the people. This explains why the word and idea of Brotherhood covers so much, as you shall hear.

The brotherhood idea stands as the middleground for many movements. Simple logic demands that we admit the rights of each extreme. Thought, that is, logic, reflection or intellectualism, can do nothing else; they cannot penetrate any deeper; they do not possess in themselves any of that warmth which softens hard edges. But there is a middleground which can mediate opposites and create a third value. By middleground is not to be understood any compromise; compromises or makeshifts are frauds. They deny truth and have no life in them. To follow Pope's (Satires) advice:

"He knows to live who keeps the middle state,
And neither leans on this side nor on that,"

is not to find the way to the Inner Life. His dissection leads the other way.

The same Salonic spirit speaks out its worldliness in the words of Plautus when he says:

"In everything the middle course is best:
All things in excess bring trouble to men."

The middleground I speak of is a sphere of power, the most wonderful in existence. In fact, it is not simply the middle between two extremes, as if the extremes were the most valuable. On the contrary, there would be no extremes but for the middle. The middle, so called, is the substance; the extremes are only the appearances. Take an illustration from electricity, and the whole is clear at once. We used to talk about positive and negative electricity, to locate them in opposite poles or extremes, but were always ready to deny any of them any real independent existence, declaring them to be only

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expressions of one and the same force—electricity. This one and the same force, electricity, illustrates what I call the middle and shows itself clearly to be the real value. Not that any of the two extremes are denied, but they spring from the middle, and are the middle as much as they are extremes, and the middle derives its character as the middle only by means of the extremes.

Take another illustration. What constitutes a wheel—the nave or the spokes? Do they not together make the wheel? Surely they do, and the spokes derive their value from the nave and the nave becomes a nave on account of the spokes. The wheel is the middle.

The middleground does not reduce the extremes to merely symbols. Nay, that is not the solution or explanation. The middle is no symbol, but a sacrament. The Kabbalah is the only system I know which forcefully demonstrates what the middle means.

As far as I am aware no other people but the old Scandinavians had the right and correct name for and personal world, the distinctly human, that which makes humanity the center of creation. They knew the middle; they called our world Midgaard, and thereby showed wonderful insight. They evidently had discovered the unity of the universe, and they placed our world in the middle of it as its spiritual center. The Chinese call their country the Middle Kingdom, but that is only national vanity, and the name contains no celestial metaphysics. The old Scandinavians were not so narrow-minded. They placed all mankind at the center and, more than that, their phrase has a distinct social, brotherhood sense.

The idea of Midgaard or Manheim lingers as a speculation in most of the ancient cosmologies and cosmogonies, but is not realized in a social sense except in the Scandinavian North. The very term Midgaard indicates the brotherhood idea in it. Gaard means a homestead, also a place of sacrifice, a temple, a place for the administration of justice; in short, a centrality whence goes out all specially human actions, directions and thoughts, all characteristics of brotherhood, ideal and actual, universal and artificial.

I will now show where the idea lies here and there in

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great systems. Freemasons call themselves by an ancient name, "Sons of light"; and they mean by that name not merely that they profess light as their master, or that light is their chief doctrine; they mean literally that they live as sons of light; that they follow the life and light of the sun during the sun's yearly tour across the heaven.

The meaning of this in relation to the subject of brotherhood is obvious. They live conjoined, as all organic existence necessarily must in one atmosphere, under one influence, and realizing one purpose. To live that way is to live in the brotherhood idea, such as nature manifests the idea. To live that way is to stand united in the one sacrament administered by the Sun, the Lord of nature.

The emblem of that sacrament is the royal arch. The royal arch is the great zodiacal arch, reaching from the vernal to the autumnal equinox. The royal arch is supported by three of the cardinal points of the zodiac, namely, the equinoctial point at the base and the solstitial point at the summit.

The best time to view the royal arch is the fifth of February at midnight. The royal arch could also be seen about August 1st, if the sun's light was not overpowering and blinding. Take your station, looking south, and lift your eyes to the east arch of heaven and you can observe a spectacle of unusual magnificance. Far up the blue concave and within less than 30° of the summit of the arch is leo, typical of strength. On either side on the equinoctial points are libra and aries, balance and beauty. The Masons call aries beauty. Aries is also to them a symbol of immortality, because a lamb means innocence. The other zodiacal signs are Virgo, G. To explain the details of the Royal Arch would be to explain all the ancient mysteries, those of Egypt, India, Persia, Eturia, Bachus, Ceres, Dionysos, and the series of feasts and fasts called by the church the "Christian Year." I cannot do it here. It is worth your while, I can assure you.

Whatever we think of the ancient mysteries, whatever opinion we may hold as regards their loss, whether good or bad, the point I want to press is: that none of us can ever realize the meaning of nature as a sacrament and nature's sacramental teaching, nor what a brotherhood or sisterhood

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really is, till we realize that we and nature are so intimately related that the relation can best be expressed by being called a family relation. The term Universal Brotherhood in its deepest sense expresses that relationship when we speak sociologically; in the same way that the Mysteries used other terms, so does Freemasonry; all, more or less directly, name and express the same thought, and all, more or less directly, work for the realization of that thought. The specific form of the family relation they express is the Mother-Power, calling it Isis, Ceres, Teh, Hathor, Mary or the Eternally-Feminine. And for these reasons you will see the necessity of standing actively in the Universal Brotherhood. As an active member in the Universal Brotherhood, as I am trying to define it, brings redemption to all; it gives us that wholeness and happiness which we all yearn for.

I will mention some other forms. Adam Kadmon means the type after which the individual man was created. In other words, Adam Kadmon means mankind as a whole or universal brotherhood. It does not mean either the actual man or woman, but the embodiment of incorporal intelligence, and it was in the image of this embodiment that man was created later. This philosophy then makes the individual subject to the social man or as Humanity as a whole, as non-mystical philosophers have said. But a better way would be to say subject to the embodied intelligence called universal humanity or the Universal Brotherhood.

Humanity being a Grand Man, or Universal Brotherhood, means that we each individually must find our specific place as integrals in the whole. The Kabbalah does teach how to find that place, and it would be well for each and all to learn the mysteries of the Kabbalah in order to find your place in the universal ministry. The Kabbalah is another system which has the revelation that mankind is a whole, a solidarity, the body of the Great All. The Kabbalah does not speak explicitly of brotherhood in a sense directly to us. It could not. Time was not. But it does speak of a body of the Divine, a great mystical body. It is Kabbalistic language he uses when Paul writes to the Ephesians that the Lord "is the head of the body, the church"—that he has "put all things

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under his feet"—and it is true Kabbalism when he constantly used the word soma for his thought of a brotherhood in a Kabbalistic sense. The word soma is never used in classic Greek to express a mere association, or aggregation, it usually implies the super added idea of an organism.

Theologians use freely such terms for this organism as the following: The kingdom of Christ—the city seated on a mountain—the pillar and ground of truth—the temple—the church of the living God—the bride of the lamb, but they do not know the Kabbalistic power of these terms nor that they all express the idea of universal brotherhood, which, under the form in which it has come to them, was born at Pentecost and was conceived and fashioned by divine wisdom; receiver of a divine life; is possessed of divine power, and is the true guardian of the divine revelations.

In the far East, the original Taoism is an embodiment of the universal brotherhood idea. Tao is Wisdom, that supreme Lagos who is not only the alpha and omega, but the middle or the substance of all. Tao is both God and Nature and the Divinity back of both. Tao is the realization or maternal manifestation of Divinity, and thus the form of Tao or the Middle and the form of Tao Teh could not be seen under any better aspect than that of universal brotherhood, as Laotsze explains it in his metaphysical way in the Tao-Teh-King. The universal brotherhood exhibits all spiritual and natural affinities; all inherent qualities of the universe and all that is good, true and beautiful in the individual man is merely a miniature and a looking glass for our instruction. This and much more the Tao-Teh-King can teach you.

Buddha is another revealer of universal brotherhood. Buddha's Eight-fold Path is taught in the famous discourse called Dhamma cakkappavattana Sutta, as the Middle Path; that is, the one being free, on the one hand from "devotion to the enervating pleasures of sense, which are degrading, vulgar, sensual, vain and profitless," and on the other from any trust in the efficacy of mortification of the ascetics, which are painful, vain and useless." This idea of the middle path is by Buddha called the "foundation of the kingdom of righteousness," and also "the reign of law," and so powerfully

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has Buddhism became impregnated by Buddha and his ideas that on the door to the Buddhistic temple erected to universal brotherhood are these famous words, constantly on the lips of Buddhists:

"I take my refuge in Buddha.
I take my refuge in the Law.
I take my refuge in the Brotherhood."

And the refuge in Buddha, the law and the brotherhood, frees humanity from sorrow and suffering.

The whole of Plato's doctrine on the world as a "living organism" (noeton zoon), and Philo's doctrine on the world as an intelligent organism," get their main value to use when read as treatises on the Universal Brotherhood, for that is the idea back of the teachings.

THE LOGOS.

BY SCRUTATOR.

THE Logos resides in latency. When thought or ideation arises in it, the Light becomes active. This Light is the active or fecundating principle, containing in itself all ideas, forms, numbers, measurements, qualities, and attributes. This Light reflects itself on, or in, the "Moyst principle" (the mother substance). It arouses different vibrations as it proceeds through successive spheres. From these vibrations, all manifested things arise.

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ANIMAL MAGNETISM

By ALEXANDER WILDER, M. D.

ANIMAL magnetism is defined by Du Potet as that occult influence which organized bodies exercise upon each other at a distance. I am not ready to accept this definition, because it is obscure, and I do not subscribe to the proposition of distance. The explanation in Webster's Dictionary is perhaps as near to the common understanding as any. "A supposed agent of a peculiar and mysterious nature, said to have a powerful influence on the patient when acted upon by contact with, or by the will of the operator." Mesmerism: "the art of inducing an extraordinary or abnormal state of the nervous system, in which the actor claims to control the actions, and communicate directly with the mind of the recipient."

"Supposed agents" are curious things. The attractive principle of the lodestone is one. Electricity is one. Actinism is one. Chemical affinity is but a supposed agent. Then, too, we may class in the same category that dynamic potency that impelled a certain young man to make a journey of ten miles once each week to visit a young woman who had somehow obtained a hold upon his imagination. These supposed things beat horsepower and steam.

In 1784 a commission was deputed by Louis XVI of France to examine the subject of animal magnetism. Four physicians and five scientists were appointed. Not one of them was willing to accept evidence against the opinion which he already entertained; and it was the legitimate result of their so-called investigation that the alleged discovery of Mesmer was an imposture.

Indeed, Mesmer had had a somewhat similar experience already. He was a German, a regularly educated physician, graduating at Vienna in 1766. He had propounded this doctrine of occult forces in the thesis presented to his teachers at

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the University. It was his belief that, animal magnetism would perfect the action of medicines, and enable the physician to judge with certainty in regard to diseases and their cure; thus giving to the art of healing its final perfection. But the prophet found none to honor him in his native country. A Jesuit priest, Father Hill, Professor of Astronomy at Vienna, artfully misrepresented his ideas and succeeded in bringing the whole matter into discredit. If the discovery had occurred in Italy a century and a half earlier, Mesmer would doubtless have expiated the matter at the stake. As it is, he only reaps the harvest of opprobium which is the chief prize won by the inventor or discoverer of a beneficial idea.

What Mesmer taught was substantially as follows: That there exists a mutual influence between the heavenly bodies, the earth and all living bodies. That there is a fluid (or ether) of incomparable tenuity diffused everywhere, capable of receiving, propagating and communicating the impressions of motion, by which this influence is conveyed. That this reciprocal action operates in accordance with certain laws, not before known. That there exists and are manifested in the human body, properties analogous to those of the magnet, which pertain to the nerve structure, and render the body susceptible to the influence of the heavenly bodies and of the reciprocal action of the bodies which surround it. These peculiar properties, denominated animal magnetism, act upon other bodies animate and inanimate, and even upon bodies at a remote distance without the aid of an intermediate body. The mineral magnet is itself also susceptible; and hence the utility of magnetism and artificial electricity in diseases is solely due to animal magnetism. Hence he inferred that this magnetic principle is capable of curing diseases of the nerves immediately, and other disorders mediately. He proposed accordingly a new "Theory of Diseases," which would set forth the universal utility of the new agent.

The condemnation of Mesmer in his absence, and of his doctrines, followed as a matter of course. M. Bailly, a scientist of some repute, and a dogmatist in his way, wrote the report, and took great pains to circulate it broadcast over France. I abhor the religious bigotry which dictated the burning alive

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of Giordano Bruno and Michael Servetus; but I have never found the bigotry of unbelief any less intense or its liberality any broader. Behold Animal Magnetism judged and condemned by the representatives of Science. Our own Franklin added his voice to the verdict. Guillotin, whose name has achieved a more fearful celebrity than almost any other, was one who helped down the new science to speedy death.

The French skeptics had no better success in crushing out animal magnetism than they have achieved in their kindred endeavor to crush out God and eliminate him from the created universe. One member of the French Academy, de Jussieu, had the courage to speak on the other side. He insisted that the peculiar action attributed to the universal fluid, or ether, which the others had declared was not demonstrated, appertained also animal heat. It existed in bodies, emanated from them, and is capable of passing from one body to another. It is developed, increased or diminished in a body by moral as well as by physical causes. Accordingly, de Jussieu spoke favorably of animal magnetism; pleading that longer time and experience would make it better understood, and that every physician had the right to follow the methods which he deemed advantageous in the treatment of disease.

Forty years passed away. The Bourbon sun waned and waxed again. The new generation of medical men began to think of building a sepulchre for the man whom their fathers had desired to kill. Morton of Boston is not the only man statue as one of the world's benefactors.

While the physicians of the Royal Academy were proving mesmerism a fallacy, the Marquis of Puysegur and others were operating successfully with it, and learning more things than men had before dreamed. In 1825 the Academy was formally required to appoint a new commission and re-examine the matter. The reason pleaded for this was couched in these emphatic words: "because in Science no decision whatever is absolute and irrevocable; because the moral dispositions of the former commissioners were such as to cause a complete failure of the experiments." Such men as Magendie, La Motte, Hasson and Leroux, were appointed this time, and followed the matter up five years. M. Hasson wrote the

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report. We find in it the broad declaration that magnetism was a world-old matter; that only susceptible persons were influenced by it; and that it was not always necessary that they should be aware that they were being thus operated upon. Certain of the effects seemed to depend on magnetism alone and are not reproduced without it. Some were disturbed and others tranquilized. New faculties were developed, such as clairvoyance, intuition and internal prevision; also physiological changes, like insensibility, a considerable and sudden increase in strength, and also a paralysis. In conclusion, the commissioners declared: "The Academy should encourage the researches in Magnetism, as a very curious branch of Psychology and Natural History."

Messieurs Double and Magendie did not sign this report. They had witnessed no experiments. The members of the Academy acted like persons outside. Those who believed before were more confirmed; and those who had disbelieved still refused to accept the evidence. But animal magnetism was no longer shackled by their influence.

It is hardly necessary to trace further the history. I have shown it to be ancient, Esculapian, Hippocratic and apostolic. It was practiced in every sanctuary, and constituted a prominent feature in the recognized healing art. Only it was unlawful for any but a priest or initiated person to attempt its use. Hence the following charge of sacrilege was made against Jesus for healing by the touch: "He is a magian who has done all these things by a clandestine art; he has positively taken from the Egyptian temples the names of the powerful angels, and has robbed them of their ancient customs, their secret doctrines." Hippokrates himself, it will be borne in mind, was an initiated priest, sworn to secrecy, as all priests always are. He taught that there were two distinct parts or grades in the practice of medicine: the common one, which consisted in the use of vegetable remedies; and the secret, which only particular individuals consecrated to religious offices might learn and exercise. Clairvoyance, he described, as belonging to this secret art. The philosopher Pythagoras, who was also an initiated priest, taught medicine as a secret, and employed magnetism as its chief agency. In

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Judea and Egypt was a secret religious body, called the Essenes or Therapeutae. Healers, who employed prayers, charms and manipulations in the treatment of disease, and that, too, with success.

The phenomena incident in animal magnetism are nervous quietude, sleep, somnambulism, clairvoyance, prevision. There are also the converse of those—a great nervous disturbance, convulsions, chorea, epilepsy and catalepsy. It is palpable from these facts that the agency is primarily associated with the nervous system. In the literature of the subject we are told that the physiological agency is the nervous fluid. I have seen it stated that "the neuro-vital fluid is secreted by the brain, and of a galvanic nature, being manufactured from the electricity which we breathe into the lungs at every inspiration." This statement is so clumsy that I ought hardly to have quoted it.

It is the ganglionic system that secretes neuro-vital fluid; while the brain only employs and directs it. The arteries carry blood, and nerves of this system constitute a great part of their structure. The nerves themselves furnish the vital spirit that keeps the arteries in play and the blood alive. It is about of a piece to talk of its galvanic nature and manufacture from electricity, as of thought being secreted by the brain and the man being constituted of bones, muscles, nerves and membranes to some 100, 130, 150 or more pounds avoirdupois weight.

In the consideration of the magnetizer and his patient, the moral or psychic agency is first employed. There must be a certain confidence, kindly feeling and disposition, to assume the peculiar relation. This enables their nerve auras to intermingle and combine without any repulsion or disturbance. The peculiar sense of quiet is thus induced. The intellectual or cerebral agency is next. The patient must let the psychic, emotive nature be transcendant, and the voluntary nature inactive. The operator, on the other hand, must be assured of his peculiar energy, and resolute in his purpose to influence the other with it. The results will be in a large degree proportionate to the perfectness of these conditions. Often the matter must be repeated.

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Where there exists moral or constitutional repugnance, the experiment should never be suffered; nor should an individual of exceptional character be suffered to tamper with another. We have enough of this in the so called falling in love of everyday life. A person who has been magnetized is, too generally, not a moral agent like others. The will and intellect are weakened or subordinated, till he feels, thinks and does as he is impelled. A person who has never been magnetized finds it hard to believe or even to understand this; and the unfortunate individual is in deadly perils.

As a therapeutic agent, animal magnetism primarily affects the ganglionic system. It is to a degree, I cannot say how far, the supplying of a vital deficiency in one from a surplus, or at least a superior stock of energy, in another. Many persons evolve more of the peculiar force than their own bodily wants require; and they are the more proper ones, other conditions being equal, to impart to those in whom the supply is deficient. Such disorders as paralysis, chorea, epilepsy and some forms of insanity, are particularly amenable to magnetic treatment. Every disease of a nervous type yields readily; others more slowly. It may be applied locally in neuralgia, rheumatism, tumefactions, ulcerations and local injuries. In other cases the epigastric region should be the focus of operation.

Every disorder which magnetism can cure it can also aggravate, improperly applied; and I apprehend, produce or transmit. The leprosy of Naaman the Syrian is said to have been inflicted on Gehazi. Consumption is carried from kin to kin and friend to friend. The wife and the husband are liable to share each other's disorders,—at least their physical and psychical conditions. Children sharing the bed of adults take on an old look, and abnormal states of health; while adults rob infants of the energy they require to grow with. We are all more or less invigorated or blighted by those about us. Persons in repugnant society, if sensitive, are withered if not killed in this way.

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THE CHRIST OF THE HEALING HAND

By JAMES L. MACBETH BAIN

THERE is no healing for us apart from the Great Love or Christ-Spirit, who is the very personal nearness or living presence of God in us, and for us, in such a degree that we can assimilate and feed upon the divine substance.

It matters little whether or not this power be recognized in the terms of Christian mysticism, or named by the name dear to us from our childhood.

In the Holy One of our great human solar and universal cosmos, whom we name the Christ of the Ages of our Race, who also is the Holy One of each of our little or personal human cosmoi, even the Christos of sweet and gentle radiance, abides ever the power of blessing or healing. Ay, even though it be a healing of the most rudimentary kind, as among the veriest savages of our race, or through the gentle instincts of these lowlier animals of our earth, who can and do heal through a loving, sweet, selfless devotion, or on the purely physical and magnetic planes of our consciousness, and avowedly or professedly altogether apart in its practice from any so-called spiritual or Christian concept of life, yet is it the Christ or Great Love-Spirit who is aworking in it.

For our Christ is the Holy One of the great compassion, who manifests as truly in Gautama as in Jesus of Nazareth, and who, through every soul of selfless Love now manifests in the works of blessing, even the Christ of the heart, who is for all our need, the Almighty One, the Eternal God, the Father-Mother ever-blessed, the Saviour, the Redeemer, the Healer. And we name the body of healing the Christ-body, because it is of the order or degree of life wherein the chrysm, unction, or baptism of the power of our highest is possible. And it is therefore endued with the power of our highest,

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that is, chrysmed or anointed of the Holy Spirit of our blessedness. For the fuller doctrine of the being or essence of the Christ of Healing, as understood by me, I commend to my readers "The Christ of the Holy Grail," and "In the Heart of the Holy Grail." There I have given my present best findings in this field of the great celestial richness. For I care not to speak of any other theme. All I bring forth and utter now must bear more or less intimately on the great doctrine and practice of the manifold services in the simplest needs of our everyday life of the Christ of the Healing Hand. And yet all I have written or spoken on this great theme appears to me but as the babbling of a little child. So vast, so rich is the theme.

For I do believe that the Saviour-Christ of our day is working in and through this great Healer movement of manifold schools, and named accordingly, to save us from the dire experiences through which our predecessors, who sought after occult knowledges and powers, not for the service of Life in the soul of the race, or in the needy brother, but for the service of self, either as a means towards the attaining of a vulgar wealth, or for the gratification of the natural desire for power, and that for the sake of possessing and using power for the domination of the brother. For we are even now entering on a period in our racial unfoldment when the possession of powers, occult, physical, and so-called magical, which are yet more or less concealed and rare, will become very common, that is, general; and, whether they be used to lift us to heaven or send us back to our ancient hells, will depend entirely on the use we make of these powers.

Now, I know within my heart that we shall not have to pass through those calamities. I know that we shall not go the way of our forefathers, for we have learned something from that experience. Their knowledge is in us, for no one can suffer in vain, nor barter their joy for nought. Whether or not, as many affirm, they are we and we are they, and that so we do not need to relearn their lessons, may yet well remain for those of us who have not attained to the personal certainty, in the realm of speculation or theory, where assuredly it serves a real use, denied by none.

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This we do know, that on all sides the most vital interest is being shown in this great work of spiritual healing, that the powers of the unseen world are pressing into its service every man and woman who can, even in a feeble and faltering way, be touched of their healing fire. Verily our Christ hath arisen upon us, and is using the whole body of receptive humanity, decarnate and incarnate, for the altruistic service of blessing. And in all this we see a sign, surer even than Aquarius, the sign of our present and coming Day of new Light, for the coming of which so many loving hearts yearn.

It is indeed gratifying and most encouraging to find that the response to this service arises, among other churches, so freely and purely in the Church of England. I believe that the reason for this is that she has always enshrined and kept alive, in her creed at least, the doctrine of the inter-communion of saints, decarnate and incarnate; which is simply Christian spiritualism. For there is a service of healing and a service of souls, a service of blessing and a service of prayer, a service of prophecy or preaching and a service of the manifold spiritual gifts; and all are for the living as for the dead, that is, whether those so served are incarnate or decarnate matters not; those services are for them and are so effected.

Those are some of the offices of the great Christ, or Love-service, which is the only Catholic in heaven or earth. But surely it is too much for the good sense of to-day, to imagine that these most sacred functions could only be fulfilled by any self-appointed or self-styled claimant to the right so to serve, whether he call himself priest or no. And that this is a most foolish and worldly claim is clear from the fact that such claims are always intense in degree, according to the spiritual darkness and ignorance, intolerance and bigotry of the claimant. Yet is this darkness surely passing away, even as we write these words. For we have long since seen that only the one light is needed to illuminate these little children of our Christ, than whom we desire to serve in truth and love none more intensely. And they will then see that this is the teaching of the Christ of men, even their own Christ, whose light is always the same, even while in our minds it is coming or arising more and more unto the perfect day of our peace.

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"Semper eadem." Yes, this is so. But it is in Christ, the same yesterday, today, and forever, even the Christ of the ages, and in Christ alone that there is no shadow of change, nor any darkness of the night of doubt.

Perhaps it would be well to say here that the publication of my works through the good services of the Theosophical Publishing Society does not imply that I accept all the teachings of the T. S. I say this for those who may not know that this is only in accord with the absolute freedom of thought and opinion for which the Society stands. All that the T. S. stands avowedly for I have long since stood for; and though I have not become a member in name of any of its sections, I am assuredly one with this Society, and shall continue to be one with it while it continues to be a fellowship of spiritual mystics, and the servant in our day, and for our need, of the Light of the Ages of our Race, abandoning not her strength to vain sophistries, nor binding her hands by any unproven doctrine.

Indeed, what enlightened mind could be at variance with any of the deep principles of its foundation, whereof the Brotherhood of the service of love forms the foundation stone? For verily this is the Christ-stone, the Key of Life.

In this Brotherhood we esteem it a privilege to serve whomsoever we can serve and in whatsoever way we can serve, esteeming not our personality as in any way superior to that of any one of the Brotherhood, nay, rather, having learned the sweet human wisdom of the Christ-spirit, in honor we prefer one another.

Brothers, sisters in the God-Love, surely this is your ideal and mine, and surely it is a beautiful and therefore a sane ideal for those of us who have not yet attained unto it to aspire unto. For only you know, even as I alone know, the imperfections and unworthinesses of our personalities as serving hands in this Brotherhood. And while we council perfection in the healer, we claim it not for ourselves. Yet do we seek to attain to the ideal through this very service of compassion. And thus is the door of life opened for us by the hand of love who compassionates us. And we alone can close this door.

I have drawn my doctrine from the experiences, sane,

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sure, and manifold, of many other souls as well as myself. Carefully have I watched lest I should be led to give to any teaching whose lawful place is yet in the realm of speculation, or at most hypothesis or theory, the high position of a dogma or catholically substantiated doctrine. For in giving to any doctrine the distinction of a dogma, which, in virtue of its present necessarily limited realization through such experiences, it merits not, and so conferring on it an unwarranted power, we are, though calling ourselves illuminati, still working with the wily old trapper of our spiritual genius, who has for ages ensnared and enslaved the strength of the divinity, and blighted the wisdom of our race.

Verily in the name of the Holy Light, we shall not hand over any of the children of the New Day, whom we are called on to serve in Truth, unto the tender mercies of the ancient dogmatist!

To the psychological student, nothing can be of more intense interest, or a more beautiful and satisfying object of study, than the manifold ways and subtle modes of the working of the healing genius. For these ways can be noted well, and these modes, in their finest subtleties, can be most carefully observed by you even while they are in operation in your body and soul. Of this I speak more fully in this work and in as interesting a way as I can. And the earnest student of the one living and great Theosophia will find in the work of spiritual healing the fair fruition of his knowledge and the very best expression of the Life that has come to him through this living knowledge. Indeed, inasmuch as it is nothing more nor less than the uttering of the effective or active wisdom of God, that is, the word of power to bless, it alone can, as a full or whole expression of the illumined spiritual intelligence in the inspired soul, give the peace of an absolute satisfaction to the mind and the heart of man.

First, the intellect or understanding must be satisfied. Then by and by the heart feeds on the truth, and the soul assimilates it, gathering its strength into its body of service. And then comes the fruition of the will of blessing. Such is ever the order in life. And the careful study of the various bodies, as conveyors or ways of power in the composite human

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unity, and the earnest and persistent labor towards their purification and consequent increased power of affectivity, assuredly tend towards preparing our whole being for the bearing of this holy thing, as the fair fruitage of all our disciplines and exercises in the mental, psychic and physical degrees of our being. And to have It, is to hold the power of the gift of Life, even the power to give God to man.

I have sought to lead all mystics, theosophists and spiritualists alike, for I distinguish not between them, into the practice of spiritual healing for the sake of their fulness of life, and in order to preserve the balance of their health. All true live theosophists are already healers, inasmuch as, being lovers of wisdom, they are spiritual men and women, in heart as well as in mind, and therefore in the powers of the great Sophia.

I affirm that we cannot be true-hearted mystics without being healers. But with the merely intellectual seekers after the hidden, that is, the materialistic occult scientist, or phenomena-hunting spiritist, it may be, and often is, far otherwise, for they very likely are still, by very need of their nature, and so doing aright, in the great human order of self-seekers; that is, those who are seeking after a good in all this for self, thus fulfilling a necessary service of life.

There is always a risk, for those who give themselves in this mind to the investigation of the hidden processes of the unseen worlds, of becoming so engrossed in this most fascinating of pursuits as to neglect utterly other equally sacred calls on their attention, and even as sometimes, though very rarely happens, to affect either their mental or psychic equilibrium for a time.

Now to preserve the balance, or to restore the equipoise of health, it is only needful to get those earnest questors to exercise that side of their nature, which by their absorption in self-seeking, they are now neglecting. And this is the unselfish, or altruistic side of their nature. For there is nothing like the quiet, simple and lowly doing of the will of the Spirit to keep us from being crazed, infatuated or obsessed by any one idea or pursuit. For health, with all the sweet, pure, simple joys thereof, is the sure sign of the truly spiritual life.

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And until this child-like innocency of heart is ours, we are not in perfect health.

I have sought to lead the inner groups of mystic artists into this most holy practice, so that they may be able to give a full and true, beautiful expression to the very high idealism of their spiritual or selfless doctrine and aspiration. For it, too, may degenerate into fine phrasing, and the vain worship of beautiful eidola, into the barren sentimentality of the dilettante.

I have sought to give to those members of the medical profession I have been able to influence the science of the Healing Christ, even the knowledge and power of the true art of healing, thus delivering them from the bonds of a materialistic pseudo-science of healing.

I have sought to lead the orthodox churches into this most holy and Christly practice, so that they may indeed know that the Christ whom they profess to love and obey is a very present power among them, alive, active, and ever watchful over the child of his strength, even the spiritual consciousness of our day, and that they may realize that he is as effective through his seen and unseen servants now as he was when, through their own Jesus and other servants of his will of blessing, he healed all manner of physical and psychic disorders. In this holy service of healing, all limiting distinctions of rank, caste, creed, or sex must pass away. Every man in it is my brother in Love, every woman in it is my sister in God. There are not a few titled people in it, and they are known to me and to many by their Christian names, even as we all are known in Christ to one another.

In this present work I refer much to the healing of psychic or mental disorders, for the most trying of all disorders are those of the finest souls; and of this I have seen so much.

For the fine forces of their nature, that would have made for the full and rich expression of life, when used by the genius of blessing in these souls, become, when misdirected wilfully, or when transmuted in thought, through unhappy circumstances, retrogressively, more efficient to hurt one's self and others, ay, even those whom we love most, and would

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serve best. And for such disorders in the very reading of parts of this work will be found a service of health. For this healing movement, avowedly and fully expresses a very serious and utterly modern view of the personal relationships. It finds and declares that Life is generated and becomes existent, that is, more and more abundant in its manifestations, through the altruistic mingling of the elements of humanity in fellowship.

Thus, in order that there be psychic health there must be contact and communion with other soul elements. In order that the brain or nerval body, and the mentality may continue to be in health, there must be contact with other nerval bodies and minds. For, in all degrees of our life, isolation, if persisted in, eventually means death through starvation and stagnation of the vital centers.

Now from the generation of power to bless comes naturally the will to bless. And this power to generate, and will to impart a good, is the full and ripe fruition of the Christ-life in the soul. And being so, it is of the very essence of that whole or communal life which is in our human ideal. And this present movement is therefore a sure promise of the coming Day of the Son of Man, whose dawning is even now over us.

Think you, my dear reader, that I go about merely to heal, or to show people how to heal bodies? Verily not by this motive only do I fulfill this service of Life. Greater than that is my object. Of bigger and wilder game than these disorders am I, and shall I be the avowed and untiring hunter. For I am not, and have long time been out, as I declared in the "Brotherhood of Healers," for the healing of our world-soul of her self-loving inequities, of her insane greeds, of the many animal, ay, infernal, madnesses and infatuations that now obsess her whom we compassionate. This, and nothing less than this, is my objective. And I tell you plainly, my brother man, that only they who are so minded belong to this order of the New Life, the Brotherhood of Healers.

Healing is, par excellence, the service of the Great Compassion, inasmuch as it loves because of the infirmities or feeblenesses, and not for the beauties or virtues of the object

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of love. This is the grand and unique distinction of the Soul of the Great Compassion. It loves the sinner because of his sinning. It loves to heal, to cleanse, to save. And this is why it can, and it alone, save from sin and from hell, from death and the grave. For, saith the Holy Wisdom of the Endless Compassion, even the Christ-Love of the Ages of our Race: They who are whole need not a physician, but they who are sick. I come not to call the self-righteous, but sinners to the sweet waters of the cleansing Love. Yes, the Healer is the Saviour as well as the giver of Life; and he is therefore dear unto, and is blessed abundantly of the Holy One of Blessing.

The doctrine of the Healing Christ cannot but be the communal doctrine. For its genius is to teach the absolute communism of all our good in these most holy degrees of our nature. And we know that this state, which is the sole and only one of the innermost, must in time be utterly realized, even unto the outermost degrees of our whole body, social and politic, personal, national and racial; and all who have eyes to see can see that all the events of today are hastening the Race towards this consummation.

Verily, not for the one nor few, but for all is our gospel of Life. Good is the ship our Christ hath built with his many strong hands in our heaven of triumphant, deathless humanity. Ay, good is she for the bearing of the children of our earth across these stormy waters, the dark and perilous times preceding our coming Day. Good is the ship, for she is built for the poor as well as for the rich. In her noble body our own carpenter hath built as comfortable a cabin for the Lazarus of earth as for Dives. Aboard her there is neither rich nor poor. And, being true of Christ's own handiwork, she cannot go to the bottom. For none of the powers of hell have any part in or claim on her. Nay, we are a goodly company, we deathless children of the new Day. And we belong, ah, well we know it, to the most ancient fellowship of apostles, prophets and martyrs. Ay, we are all of this ship, its own live timbers, its crew, and its freight as well.

I have given my reader in this work some glimpses into my personal life, because I have found from the testimony of

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many that in this personal touch is a very valuable service for the children of the great Gnosis. For Christ, the Genius of the one Gnosis, or knowledge of God, commands us not only to feed his sheep, but also his lambs. And who can deny the virtue of the laugh, who can forbid our innocent fun? Avowedly in the service of health, dear reader, have I introduced these amusing and most suggestive episodes of my fellowship with the genii of trees, and dogs, and birds, and cats, and earth. Believe me, it is not well for us to be wiser than God, shaving off those personal traits whereby the Holy Wisdom hath adorned us for the joy of others.

In bringing forth a work such as this, there must now and then appear to be frequent repetition or overlapping of doctrine. For the aspects of the truth are as many as our points of view, and it is the same hill of God we are viewing all the time. And the ways and modes of manifesting and realizing the Truth are so many. But, by whatever path we ascend the holy hill of God's health, it must lead us to the one holy place on high, where dwells our living God. Hither shall we all come in good time, and here shall we all find and know one another.

THE MONAD.

BY SCRUTATOR.

The monad is the first differentiation of the Great Breath. Its spiritual essence first departing into space as a *ray*.

Error persisted in when better is known, is a double sin.

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DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE).

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from page* 57)

THE FLAMING SWORD

7 : G

Netsah (Victory)

Gladius (The Sword)

THE septenary is the sacred number in all theogonies and in all symbologies, because it is composed of the ternary and the quaternary. The number seven represents magic power in all its force; it is the spirit assisted by all the elementary powers; it is the soul served by nature; it is the *sanctum regnum,* spoken of in the Keys of Solomon, and which is represented in the Tarot by a crowned warrior carrying a triangle upon his cuirass and standing upon a cube, to which two sphinxes are harnessed; the one white and the other black, pulling in contrary directions, and turning their heads to look at each other.

This warrior is armed with a flaming sword, and holds in the other hand, a sceptre surmounted by a triangle and a ball. The cube is the philosopher's stone; the sphinxes are the two forces of the great agent corresponding to Jackin and Boaz, which are the two columns of the temple. The cuirass is the knowledge of divine things which renders the sage invulnerable to human attacks. The sceptre is the magic wand. The flaming sword is the sign of victory over the

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vices, which are seven in number like the virtues. The ideas of these virtues and vices were represented by the ancients under the symbols of the seven planets as then known.

Thus faith, that aspiration after the infinite—that noble self-reliance, sustained by belief in all the virtues; faith, which in weak natures may degenerate into pride—was represented by the Sun; hope, enemy of avarice, by the Moon; charity, opposed by luxury and voluptuousness, by Venus, the brilliant morning and evening star; force, superior to wrath, by Mars (Arês); prudence, opposed to idleness, by Mercury (Hermes); temperance, opposed to gluttony, by Saturn (Kronos), to whom a stone is given to eat in place of his children[1]; and finally, justice, opposed to envy, by Jupiter (Zeus), conqueror of the Titans. Such are the symbols that astrology borrows from Hellenic culture. In the Hebrew Kabala, the Sun represents the angel of light; the Moon, the angel of aspirations and musings; Mars, the exterminating angel; Venus, the angel of love; Mercury, the civilizing angel; Jupiter, the angel of power; Saturn, the angel of solitude. They also call them Michael, Gabriel, Samuel, Anael, Raphael, Zacharial and Orifial.

These dominating powers of souls divide human life among themselves by periods which astrologers measured according to the revolutions of corresponding planets. But it is not necessary to confound kabalistic astrology with judicial astrology. We will explain this distinction. Infancy is dedicated to the Sun; adolescence to the Moon; youth to Mars and Venus; mature life to Mercury; ripe age to Jupiter; and old age to Saturn. Therefore all humanity lives under the laws of development analogous to those of individual life. It is on this basis that Trithemius establishes his prophetic key of the seven spirits, of which we shall speak elsewhere, and by means of which we can by following the corresponding

[1]There is a play on words in this allegory. "Occult symbolism has frequently availed itself," says the author of *Poseidôn*, "either of two words of similar sound, or of one word of manifold meaning, by commemorating a personage or event signified by one of such words or meanings under the form of the thing signified by the other." Thus in the Semitic languages *ben* signifies *son*, *aber*, a stone. So the tale that Kronos devoured stones imagining them to be his sons, and the declaration of John the Baptist that "God is able out of these stones or *aberim* to raise up sons or *benim* to Abraham."—A. W.

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proportions of successive events, predict with certainty great future occurrences, and fix in advance from time to time the destinies of peoples and of the world.

Saint John, the depository of the secret doctrine of Christ, has written this doctrine in the kabalistic book of the *Apocalypse,* which he represents as closed with seven seals. We again find there the seven intelligences of ancient mythologies with the cups and swords of the Tarot. The dogma concealed under these emblems is the pure Kabala, already lost by the Pharisees at the epoch of the Saviour's coming. These tableaux which succeed each other in this marvelous prophetic epic, are so many pentacles, of which the ternary, quaternary, septenary and the duodenary are the keys. The hieroglyphic figures in them are analogous to those of the Book of Hermes, or of The Genesis of Enoch, in order to become for us the hazardous title which merely expresses the personal opinion of the learned William Postel.

The cherub, or symbolic bull, that Moses placed at the gate of the Edenic world, and which holds in its hand a flaming sword, is a sphinx having the body of a bull and the head of a man. It is the ancient Assyrian sphinx, of which the combat and victory of Hithrans were the hieroglyphic analysis. This armed sphinx represents the law of the mystery which watches at the door of the initiation to drive away the profane. Voltaire, who knew nothing of all this, laughed a good deal to see a bull holding a sword. What would he have said if he had visited the ruins of Memphis and of Thebes, and what would that echo of past centuries, which sleeps in the sepulchres of Psamatik or of Rameses, have replied to these little sarcasms so much enjoyed in France?

The cherub of Moses represents also the great magic mystery, of which the septenary expresses all the elements, without, however, giving their final meaning. This *inenarrabile*[2] *Verbum* of the sages of the school of Alexandria—this word that the Hebrew Kabalists write יהוה, Jahva and translate by אראריתא[3]—thus expressing the triplicity of the secondary principle, the dualism of the middle and the unity, as

[1]Ineffable Word.

[2]The Baals and golden calves of Exodus, and the Books of the Kings, were in this form—also the Minotaur and the Argive Hera.

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much of the first principle as of the end; then also the alliance of the ternary with the quaternary in a word compound of four letters, which form seven by means of a triplicate and a double repetition. This word is pronounced Ararita.

The virtue of the septenary is absolute in magic; for the number is decisive in all things. Therefore all religions have consecrated it in their rites. The seventh year among the Jews was their jubilee;[4] the seventh day was consecrated to repose and to prayer; there are seven sacraments, and so on.

The seven colors of the prism, the seven notes of music, also correspond to the seven planets of the ancients; that is to say, to the seven chords of the human lyre. The spiritual sky has never changed, and astrology has remained more invariable than astronomy. The seven planets are, in truth, nothing but hieroglyphic symbols of the harpsichord of our affections. To make talismans of the Sun, the Moon, or Saturn, is to attach magnetically his will to signs which correspond to the principal powers of the soul. To consecrate something to Venus or to Mercury, is to magnetize that thing by a direct intention, whether for pleasure or profit. Metals, animals, plants and analogous perfumes, are our auxiliaries in that. The seven animals are magical; among birds, corresponding to the divine world, are the swan, the owl, the vulture, the dove, the stork, the eagle, and the lapwing; among fishes, corresponding to the physical or scientific world are the seal, the cat-fish, the pike, the mullet, the chub, the dolphin, the sepia or cuttle-fish; among quadrupeds corresponding to the natural world are the lion, the cat, the wolf, the he-goat, the monkey, the stag and the mole. The blood, fat, liver and the gall of these animals serve for enchantments. Their brain combines itself with the perfumes of the planets, and it is recognized by the practices of the ancients that they possess magnetic virtues corresponding to the seven planetary influences.

The talismans of the seven spirits are made either on precious stones, such as the carbuncle, the crystal, the diamond, the emerald, the agate, the sapphire, and the onyx; or upon metals, like gold, silver, iron, copper, mercury, tin and lead.

[4]More correctly the Sabbatic year: the fiftieth [7×7+1] was the year of Jubilee.

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The kabalistic signs of the seven spirits are, for the Sun, a serpent with a lion's head; for the Moon, a globe cut by two crosses; for Mars, a dragon biting the hilt of a sword; for Venus, a lingham; for Mercury, the Hermetic caduceus and the cynocephalus; for Jupiter, the flaming pentagram in the claws or the beak of an eagle; for Saturn, a lame old man, or a serpent turned around the sun-stone. All these signs are found engraved on stones of the ancients and particularly on the talismans of the Gnostic epochs known under the name of Abraxas.[5] In the collection of Paracelsian talismans, Jupiter is represented by a priest in ecclesiastical costume, and in the Tarot he is figured by a Chief hierophant wearing a tiara of three diamonds, holding in his hand a three storied cross, forming the magic triangle and representing together the sceptre and the key of the three worlds.

Summing up all we have said of the Unit, of the Ternary, and the Quaternary, we shall have all that would remain to be said of the septenary, that grand and complete magic unit composed of the four and the three.[6]

[5] A Coptic designation signifying "The Adorable Name" or Logos. It was employed by Basilides, the Alexandrian Gnostic, for Mithras, because, besides its meaning, it has the numerical value of 35.

[6] See in regard to the planets and colors of the septenary, employed for magnetic purposes the learned work of M. Ragon on Occult Masonry.

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MAY

BY THE AUTHOR OF "EASTER IN NATURE"

MAY about New York this year is what the month ought to be, a realization of April: the sun is warm, the buds are out, food is plentiful for the birds, and there are flowers everywhere. May has had days which were, as the Delaware Indians used to say, "moon of the beginning of summer." Everywhere the Great Mother's smiles are full of blessings and further promises. She makes the month a "merry month" with bird song and exhortations from the newcomers in many a nest. The frogs "sing" or call or croak, which is the technical word. "Singing" is a better term after all, because their voice resounds in simple love of life. Let those who doubt it listen to them on a warm starlit night. Frogs and wild flowers laugh in Springtime and voice the Mother's desire better than cathedrals.

If you listen and are humble enough you can hear the Great Mother's laugh throughout all organic creation and see her vigor in the swelling breasts, full of life's nectar. She indulges her own nature and empties the cup without fear of intoxication. She knows not what intoxication is. She is always a master in balance. Her balance does not mean immobility. In May she swings between joy and tears, ups and downs, and is not partial to either. In the morning she may rush forth with much vigor and fly her banner of hope. In the evening she may feel depressed by the mightiness of her own strength and the greatness of her self-imposed tasks. But in the night she recovers herself.

May and June nights are peculiarly able to restore balance, not only for youths who go out "to find the May dew," but also for the Great Mother herself. The generous warmth of darkness is redemptive. In darkness we go back behind all phenomena and manifestations and can bathe in the abyss. This is a mystery to the uninitiated.

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Because the Great Mother in May swings between her two most powerful poles, some have said that the month was unlucky for marriage and have thought that Lemures were at large, but that is not so. Fairies abound and often mix with mankind in May, but only for good.

Nervous and too sensitive people say

Change not a clout
Till May is out.

They do not know the medicinal magic of the refreshing smell of May buds, or the wisdom of the lustrous golden buttercups, nor can they see the luminous eyes in glen and glade. Lovers of the hawthorne never catch colds.

Various peoples have expressed their understanding of May in their manners and customs. The Kelts had their Beltein, the Romans their Floralia, and the English their May pole, and the "bringing home the May," their "going a-Maying." The May pole was also known in ancient Mexico. And they all meant to honor the Great Mother:

" . . . the fay rest may'd on ground,
Deckt all with dainties of her season's pryde,
And throwing flowers out of her lap around."

Among the ancient Persians the resurrection was typified by the image of a young maiden coming to meet "the pure man." She comes in a sweet-scented wind and is "beautiful, shining, with shining arms, one powerful, well-grown, slender, with large breasts, praiseworthy body; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures."

In my childhood I heard this Danish folk tale. It has relation to the plover family and to the cold days of spring now passed when May is ruling. When Jesus hung upon the cross the stork flew over him and cried Styrk ham! (strengthen him!) The swallow cried Sval ham! (cool him—refresh him!) but the pee-weet cried Piin ham! (pine him: make him suffer!) and therefor is this bird condemned and accursed by Danish Christians, and the bird is under the curse till the Last Day.

The meaning of the legend appears when it is understood that these three birds cry out a sentence expressive of their

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own name, and the legend is characteristic of Spring, which in one moment is "strong," strengthening, and in the next "refreshing," yet withal full of agony, storm, wildness, wailing and homelessness. Something of this double element is still found in May, whatever be the Mother's purpose.

I hold that the price of glory should be given to the daisy as the special flower of May and as the general flower of all the days of the year, in which organic life speaks out of bright eyes.

The daisy's golden eye and silver white collar is as much a sign from Mother Earth of her everlasting faithfulness as the rainbow with its promises. Small is the flower, but there is no prouder beauty in the field, in all her simplicity, and no other flower is so persistent. Fresh and fair she greets the sun early and late and in her plain way she speaks the universal language of light. The heart of her speech is golden as love; her greetings are pure white innocence; her stem weathers every storm; she is as graceful as oratory. The rose charms by perfumed speech, but only for a short time and under care, but the daisy brings the Great Mother's messages up the hills, into the forests and into all the unconsecrated spots. She follows the grass and both draw eloquent blankets over the dead, and speak peace. The wild bee and the butterfly seek her heart for honey and murmur satisfaction on her breast. She welcomes all changes and always speaks mediation.

The phenomenology of May and the Mother is something like this: Up to May Day the Great Mother is the giant of eld, a mystery to herself. She lives retired and with eyes closed, but she is wonderful in universals. In those days she lives the Inner Life in a self concentrated way we men cannot realize. nor even find an image for. She will not have us know her secret. When May comes, she shows her temper and she revels in "going out"; she then shows us a many colored garment merely to suggest the soul and to mark the lines of her physiognomy, that we might guess her thoughts and also in the endeavor to penetrate us and create a consciousness of her.

Her colors are parallels and correspondences to the laws of our reason. They are one of her many languages, and

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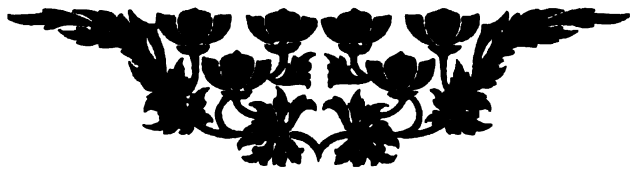
addressed especially to minds below the line of consciousness, but their theme is the light-sense and they awaken spirituality. Get into the habit of looking upon color as so many unblinking eyes and you shall discover Presences behind these eyes or colors and that they are the Great Mother's initiations. Colors are full of enchantments, but only to the faithful ones. The stones keep their secrets to themselves when the noisy ones are about, and the trees hide their loves that the impure shall not see them. There is no magic in the colors of the moonbeams except to the hands that you keep outstretched towards them. The colors of May answer all quests for the Infinite and they interpret life.

The month of May was in ancient times the month of a goddess, *Bona Dea.* Bona Dea is not a name, but only a designation of a mysterious deity, whose real name was not known, even if she had one. Whatever she was mystically, this is certain, that she was a protective deity of the female sex, a shy and unknowable deity of fertility.

May 1st is the traditional day of the dedication of a temple to the Bona Dea, in Rome, under the name of Magna Mater, by the Empress Claudia. Some traces are left of the cult belonging to this temple and by these we may guess at the nature of this goddess and the Roman religious conceptions of the month of May. The temple was cared for by women only, and the cult celebrated by them only. The myrtle was excluded, which means that the cult was not sexual in character.



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RIGHT LIVING

By CHARLOTTE F. SHEVILLE

THE life force, as we recognize it, is that director of energy which produces growth and progress. It is an inherent force in all natural bodies; its measure in any one of them constituting the vitality of that particular organism. At present, the highest form of the life force known to mankind is contained in and is appropriated by the human kind. This life principle is recognized by each organism, which acts as its vehicle. From the highest man form through the lowest polyp and fungus form, on through what we call the inorganic kingdom, life varies but in degree, not in kind. Its work is to fulfill the Divine behest in the perfection of its vehicles.

It is our purpose to speak more directly of our use of this life force, the right-living of ourselves. In regard to physical functions the human organism is quite finished. Any organic structure is well nigh perfect when taken into consideration with such as rank below it; but it is quite incomplete when related to such organisms as rank higher than itself. The human evolution is quite embryotic in its spiritual progress. Increasing intellect has yielded morality and equity among human beings; but these are social ethics which contribute to the social welfare of the individual, as well as to wholesome community relations. The spiritual force is resident within us, and it makes itself known through our conscience, and through our relations with our God. It induces our religion, our prayers, our lofty and inspiring ideals, all of which bind each one toward his Higher Self.

Right living exemplifies physical and social expression, intellectual conception, and the striving for the realization of our ideals. As a social expression, we take into consideration other lives reciprocally shaping our course. As an intellectual conception, we increase in learning, gain by experience, thus

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establishing our ethical code. As a progressive realization of ideals, we find the true, the good, the beautiful. Thus our efforts lead us to Truth. Out of the night of Time we hear: "There is nothing higher than Truth: There is no religion higher than the recognition and practice of Truth: There is no higher wisdom than the realization of Divine Truth." We find no selfishness in Truth; abide we in it, we are free. Being free meaning security without fear.

Many factors enter into right living. Good health counts very high, but it is not the highest. Very few realize that perfect health is the result of the harmonizing of our various selves. Digestion, circulation and nerve stimuli are but concomitants of good health. Our thoughts and feelings largely fashion our body conditions. Anger, greed, envy, hatred and lust, are stronger factors for disease than are malnutrition, want of pure air, or want of covering. Our physical selves are a part of nature, and nature takes care of her own. That perfect health is a means, but is not the whole attainment of a progressive life, is seen when we view the physical condition of the savage man and the health of the animal world. Perfect physical health is not the highest ideal in life, but it is a great vantage point in living aright; and as such it ought to be cultivated, since it does away with many hindrances.

Undue body consciousness and an overdue estimate of the personal self are great stumbling blocks in our right living. Such conditions interfere enormously with our duties to others, and with the advance of ourselves. When such consciousness is above the normal degree, selfishness in its most insidious forms become a fixture in us. We become self-centered, develop "me" and "mine," we become so entangled in watching for our dues that fear is given a firm seat in our makeup. We are really most happy at such times when we entirely forget ourselves whilst doing what we have in hand. Selfish thoughts make us pay so much attention to our privileges that our duties to others are overlooked. We owe a great duty to our equals; such duties are apt to be out of sight and out of mind when we are engrossed with privileges which we so strictly claim as our due.

Sincerity in our dealings with our fellows is the very

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keynote to right living. Sincerity is conducive to begetting good. It circulates as gold coin, which has its own true ring anywhere and everywhere. Our being sincere stamps us as genuine. Be we sincere in truthfulness we become veritable radiating centers for good. Why we should be truthful, when by lying we gain and enrich ourselves, is a problem that perplexes many. It is a very old problem: for methinks somewhere in one of Plato's books we read: "The gods we can never deceive: but to lie to man is sometimes expedient." The fact is, being truthful and sincere forms a character which is a power; this power is an invulnerable armor we make for ourselves. It militates against deceit; it is an ever present, stern protest against that which is not open and above board. It is that factor in us which plants our feet firmly on the Path which leads to that which is both our inspiration and aspiration: the Way to Truth.

Self control is a telling force in our lives. This quality is possessed by but few of us. We oft assume passivity or repression to be entire self-control. The one is a lack, the other is a force turned inward. Neither of these conditions are final; although they are oft legitimate means to an end. That habitual control of self that produces dispassionate reasonings; that attitude which enables one to view and to review all phases of a subject; that tone which discriminates with justice and generosity; such self control cannot lead to the effacement of the personal self, but rather, it uses the personal self as a servant to do the biddings of that which is higher, which is—"Behold I stand at the door and knock."

Tranquility of mind helps us to live aright, in that it prevents hasty and regrettable actions. A good mental balance assumes knowledge. That phase of it which yields friendliness, tolerance and sympathy, is the generator of equal-mindedness; since it broadens the horizon of our viewpoint, giving no place to that false serenity which is but too often the result of self-complacency.

Moderation relating to the physical life, to food and drink, to such matters wherein enthusiasm is the driving wheel, in all such affairs temperance is of invaluable service; since it prevents waste of energies.

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Cleanliness of both mind and body are necessary factors for the expression of right living. It leads to purity of thought, thus clearing the mind vision and the body pores as well of much debris that checks the riddance of impurities which are deterrents in a progressive life.

The law of work, the law of service, establishes a reciprocity among mankind. Working for others without feeling its irksomeness places service above the golden rule, and is the true service. Doing one's duty is our form of service and work. Most of us busy ourselves in planning the duties of others. Far better for us, as is said in the Gita, to do our own work but illy, rather than to do the work of others. Doing the work that belongs to others is too oft but a cover for the shirkings of our own homely duties. An evasion of work hinders character progress. Nature supplies, but man must work to reap its benefits. In all truth our natures ought to be our guide for our duties. Were our natures untinged by prejudices, by vanities, by having and holding for the self, then our duties would be our living impulses. Aids to service and work are good cheer, patience, willingness to do, good will and intelligence in regard to the matter in hand. Impulse alone must not be the only criterion of our motive in service. Reason, justice, ability to do and intelligent notions of cause and effect pave the way for calm, steady, telling work. These factors conserve our working capital; whereas impulse too often scatters it, leaving no focus whereon to place our lever of good intent and willingness to do. Resting after work, or a change of work—which is itself a resting—is necessary in order to allow us to become efficient for more work.

Right ideals help us in right living. As a man thinketh so is he. No one dare dispute we make of ourselves what we will to be; since we train our body cells, and they do our bidding most effectively. Ideals come from intuitions; they come through our experiences, through our reasonings, and through our desires; be such desires strong aims, or mere preferences. A single pointed ideal has force; but its expression may as oft lead to perversion of itself, as may be done by a beclouded, confused ideal. Estheticism does not cover the whole base of wholesome ideals. The good, the true, the beautiful, can never

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be separated in their appropriation by us. They are too often merely appreciated instead of being living factors within us. As ideals indigenous with us, it becomes us to evolve them by our lives in such a way that they will contact other lives, striking responsive chords; which work will go on and on, being an uplift to others on our plane of life. In this way each one becomes his own bridge which will carry him over from his ideals of life to their practice. Then there will be, there need be, no gap, no chasm between theory and practice.

True religion is absolutely necessary for a right life. It is as necessary in living aright as are air, water, solid food, covering, work and rest, for our physical selves. The path of man's highest development is when his mind consciously senses the Higher Intelligence of which he is a part. When nature, learning, logic, science, music, all arts and religion, unify and are included in forming man's God—forming that to which he holds himself responsible; forming that in which he moves and feels he has his being—then is man practically, all around, fulfillingly religious. Religion is greater than morality, which is oft but an ethical code and no more. Religion is the Principle which evolves morality as a right state of being. It demands far more than morality. It is that part of mind and soul life which is ever expanding, ever developing, ever becoming. The religious instinct in all forms of human life makes that broad line of demarcation betwixt the man life and what we call the animal life. The religious ideals are man's uplift even though they plough through mistakes, fanaticism, and ignorant zeal that causes neglect of other ties. When man perceives the Infinite, when he cultivates that perception so that it influences for good his thinking life, his inward and outward moral life, his physical life—then is he living the right life.

Right living has its principles in all phases of life. Within ourselves is to know the right and the wrong; to know that which but seeks its own, and that which but seeks the good of others as well; to know that which keeps us separate and that which makes for brotherhood. It is for us to choose our way. Progress has led us many steps since the eternal pilgrim began. We are now on the full physical human plane, living

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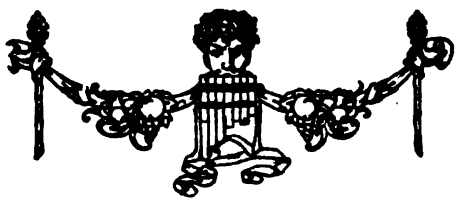
our lives, incorporating our ideas of morality. Let us sacredly hope we are "the poor in spirit" whose blessedness is "to see God." Man's evolution has brought him through his inspiration to his aspiration to know God; this is on a sure footing. The mere reasoning man has advanced to the knowing, thinking man, who has retracted and corrected many errors of his past. The spiritual light is recognized, and illumines the human mind, albeit but feebly. Here there is no going backward. The discernment of truth is evident in the lives of the advance human wave, which fearlessly practices its demands in our social world, in our economic world, in our judicial world, and even—according to its money getting light—in our financial world.

That practical living which makes for good, and thus glorifies God in it, is the Right Living.



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MOMENTS WITH FRIENDS

What Colors, Metals and Stones Are Attributed to the Seven Planets?

There are seven colors to the solar spectrum, red, orange, yellow, green, blue, indigo, violet. This is the division of a ray of sunlight by a prism and as reflected on a surface. These seven colors may be reflected back to a center and again be the ray of light The colors are said to correspond to the seven planets, mars, sun, mercury, saturn, jupiter, venus, moon. So also are the seven metals, iron, gold, mercury, lead, tin, copper, silver. Colors, metals and planets are said to correspond and be related to each other. The stones, garnet, amethyst, bloodstone, diamond, emerald, agate, ruby, sardonyx, sapphire, opal, topaz, turquoise, are supposed to be connected with the twelve months; each is said to have certain influences when worn on certain days, but more especially during the month to which it belongs. Writers on occult subjects have given different classifications and correspondences to the colors, metals and planets. Whatever classification is adopted, the motive determines what rules and methods should be followed to get benefits by wearing, separately or in combination, colors, metals and stones.

"Should the Wearing of Colors, Metals and Stones Be Determined By the Aspect of that Planet Under the Wearer Was Born?"

If one believes in the efficacy of faith; if he has faith; if he wills no injury to others by wearing colors, metals and stones—Yes. If he considers it a ridiculous practice, yet tries to see how it works out; if he believes in the potency of colors, metals and stones and would wear them with an object to exert an undue or evil influence over any one—No.

"Have the Colors, Metals and Stones any Special Virtues, and How Can they Be Worn Without Regard to the Planets?"

Colors, metals and stones have special values, good or evil. But the strength of each of the colors, metals and stones is determined by the nature of its origin, the manner of its preparation, or by the influence imparted to it. One who is inclined to ridicule the thought that colors have certain values and that they will produce certain effects, will have reason to change his views if he wears a red coat before a bull.

The man who experiments with magnets will not consider as mere fancy or superstition the statement that certain metals have occult properties. No one doubts that there is a peculiar charm which stones have had for individuals in all ages. Aside from economic or decorative purposes colors have particular effects on the emotions of people. It is often observed that when some individuals get into certain psychic or emotional states, they see certain colors which are typical of their condition. For instance: criminals who have confessed guilt say they saw red just before their commission of murder. On the other hand, those who are given to periods of meditation, say they see yellow or golden color when they pass into a state of restful calm or purposeful aspiration.

Metals have occult significance and value, as well as for the common uses to which they are put, and so have stones. But these values must be studied and learned. The senses must become alert to them before their values can be used practically and without danger to body and reason. Study and training are as necessary to the acquirement of a knowledge of the occult values and use of metals as to the science of metallurgy. The one who guesses or

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has impressions about colors, metals and stones, whose inner senses have not been opened, who will not train his senses and discipline his mind, may act in blind faith and get some results, but he will excite and be subject to ridicule—and he will remain blind.

One can wear colors, metals or stones without regard to the planets when he has that power which is born of knowledge, and which is superior to any influence of colors, metals or stones. The firm and unshaken faith that no extraneous power can harm him, is an antidote for any influence emanating from physical objects. This faith and power comes from right motive, right thought, right attitude of mind. When one has these, colors, metals and stones, with their planetary influences can have no baneful influence on him. But then, perhaps, he need not wear them.

"What Letters or Numbers Are Attached or Ascribed to the Planets?"

Letters, numbers, names, seals, sigels, have been variously ascribed to the planets by writers on astrology, alchemy and magic, and various accounts and applications can be found in books dealing with these subjects. No claim is here made to such knowledge, nor to the right to impart it. No occult knowledge concerning the letters and names of "the planets" can be imparted directly through books or written forms. Books may give much information, but they cannot impart knowledge. Knowledge must be acquired by individual effort. Knowledge is acquired by putting the results of experiences to the best uses. Knowledge of letters, numbers and names will come by examining and analyzing and brooding about the parts and forms of letters and their combinations. For one whose tendency of mind is toward the occult side of letters, numbers, names, it is well to think and theorize about them, but not to attempt to put the theories into practice until theory gives place to certainty. Certainty cannot be gained by theorizing about and practicing with letters, numbers, names, colors, metals or stones. Certainty about these comes only with ability and control of the elements or forces of which they are the outward symbols, and which are represented by desires, passions and emotions within him. Many would-be alchemists and magacians have come to grief because they have attempted to accomplish in the world without, what should be done in the world within.

Visible colors are reflections of psychic states and emotions. Metals are the precipitations or solidifications of the invisible elements with which the spirit of each element is connected and through which it works. The same may be said of stones. Metals and stones are magnetic or electric. Where these go, the element or forces connected with them may be induced and become operative, as the magnetic force operates through iron, or as the electrical force is conducted by a copper wire. The wearing of colors, metals or stones may awaken and excite that within, which corresponds to the element or force without, and may induce such elements or forces to act through their senses on their correspondences within. By a control of the within only that without can be controlled. A Friend.

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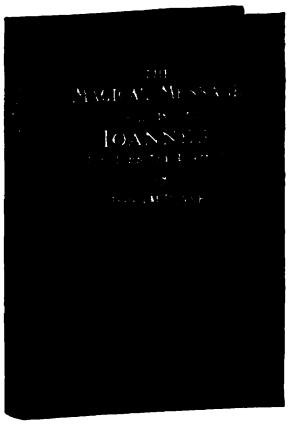
The Book of St. John Unsealed



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A MONTHLY MAGAZINE

DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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THE

WORD

VOL. 17 JUNE, 1913. No. 3

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IMAGINATION.

(*Concluded from the last issue of* THE WORD)

IN thought lie the sources from which imagination draws nourishment. Inborn tendencies and motive in life will decide from which sources imagination draws. One whose image faculty is active but who has little power to think, may have many conceptions of many forms, but instead of coming to life and full form, they will be miscarriages, still-born. These will be of interest and give excitement to that individual, but will be of no use to the world. Man must think, he must think his way into the realm of thought, the mental world, before he can provide fit forms for thoughts which he would bring into the psychic and the physical worlds. If he cannot enter the thought realm, the thoughts which stimulate him will not be of his kind[1]—not of the men-

[1]Man, the incarnate mind, is an exile from his home in the mental world, the world of thought. His ideal thoughts and good works pay his ransom, and death is the way by which he returns home for a respite—only for a respite. Seldom during his life on earth can he find his way back, nor even for a moment look at his home. But it is possible for him to find the way while still in this world. The way is by thinking. Inconstant straggler thoughts intercept and distract him, and lead him away when he tries to think, as the diversions and pleasures and temptations of the world lead him away from his responsibilities and duties of life. He must work his way through the horde of straggler thoughts that stand between him and his goal.

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tal world, and he will be unable to hold and know them and to judge and deal with them. When he enters the thought realm, he will find his thought and the thoughts to which he is to give forms and which he will bring into the world through imagination. He enters the thought realm by trying to think, by disciplining his conscious light to focus on the abstract thought to which he aspires, until he finds and knows it. Faith and will and controlled desire are necessary to begin and continue thinking, until the subject of thought is found and known.

Faith is not a guess or wish or belief in a possibility. Faith is the settled conviction in the reality of the subject of thought, and that it will be known. No number of futile attempts to find it; no failure, however wide of the mark, will change the faith, because such faith comes from knowledge, the knowledge which one has acquired in other lives and which remains for man to lay claim to and to secure. When one has such faith and chooses to act, his choice induces the power of will; he turns his mind to the thought in which he has faith, and his thinking begins. Inability to know his subject of thought is not failure. Each effort is an aid in the end. It enables him to compare and to judge the things which come into mental vision, and he gains practice how to dispose of them. More than this, each effort helps to control the desire necessary to imagination. Controlled desire gives strength to the forms produced by imagination. By control of the blind turbulence which interferes with thinking, the light of the mind is clarified and strength is given to imagination.

Memory is not necessary to imagination, that is, sense-memory. Sense-memory is memory through the senses, such as recalling and remembering, re-picturing, re-voicing, re-tasting, re-smelling, re-touching, the sights sounds and tastes and odors and feelings that were experienced through the senses in the present physical life. Memory is of service in the work of imagination after, but not before, one has found the thought which is to be the work of imagination to bring into form and produce.

Imagination is a state of mind in which the image faculty is compelled to action. In imagination the action of the image

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faculty is positive and negative. The *negative* action is a reflection of objects of the senses and thoughts, and the assumption of their color and form. The negative function of imagination is exhibited with "imaginative" people, who are awed and lose equilbrium by picturing things which might occur (whereas a sure-footed beast is unimaginative). By the *positive* action, that of the "imaginator," the image faculty produces figure and color and gives them to matter, and articulates sounds, all as determined by the influence of the other six faculties of the mind.

All objects and works of art must be fashioned in imagination before they can be given appearance in the physical world. In giving appearance in the physical world to forms created and made living in the imagination by the thoughts there conceived, the outer organs of sense are used only as tools, guided by the inner senses to give an outer body to the inner form. The instruments of sense build the body of crude matter as imagination projects its form to live in and through and ensoul that body.

Expression of art is impossible without imagination. After he has conceived the thought, the imaginator must make its form. After he has made its form the artist must give it expression and make it appear in the world. Works which come into the world in this way are works of imaginators, works of art and the work of imagination. Artists are or should be imaginators. If so called artists do not see the form before they attempt to make it appear, they are not artists, but merely artisans, mechanics. They depend not on their imagination for their forms. They depend on their memory, on the forms of other minds, on nature—which they copy.

By the processes explained, the artist imaginators give to the world what the world has of art. Mechanical artists copy from these art types. Yet by work and devotion to their subject they, too, may become imaginors.

The composer-musician rises in aspiration until he conceives the thought. Then his imagination begins its work. Each character, scene, feeling to be expressed, appears to his inner ear in form of sound, and lives and acts its part among the other forms of sound which are grouped around his cen-

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tral thought—which is the inspiration for each of the various parts, keeps each in relation to other parts, and makes harmony out of discords. From the soundless, the composer forms inaudible sound. This he puts into written form and it is sounded forth into audible form, so that those who have ears may hear and follow into the realm where it was born.

With hand and brush and hues from his pallet, the artist painter builds the form in his imagination into the appearance of visibility on his canvas.

The artist sculptor chisels and compels to stand out from the rough stone the invisible form which his imagination has projected into visible semblance.

By the power of imagination the philosopher gives system to his thought, and builds into words the invisible forms of his imagination.

An unimaginative statesman and law giver plans and provides statutes for the people, based on his direct view of the phenomena of the past. The imaginator has views which appreciate and anticipate changed and changing conditions and new elements, which are or will become factors in civilization.

Few people are or can become at once imaginators, but many have lively imagination. Those who have imaginative power are more intense and susceptible to the impressions of life than those who have little imaginative power. To the imaginator, friends, acquaintances, people, are active characters, who continue to live their parts in his imagination when he is alone. To the unimaginative, people have names which represent so much or little, the result of what they have done and from which may be calculated what they are to do. According to his imaginative power, one will be in touch with things and people and these will enter and people his mind, or, things and people will be outside him, to be seen only when required by occasion. An imaginator can in imagination live through and review in colors, the scenes which his memory has printed. He can build new forms on memory, and paint new scenes, which his memory may reprint on future occasions. In imagination he may visit foreign lands or enter a new world and move among people, and take part in scenes with which he had not before come into contact. If the unimaginative

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person considers places he has visited, his memory reminds him of the fact but is not likely to reprint the scenes; or, if it does, there will be no movement and color, but only indistinct objects without life, in a fog of grey. He will not build on the picture of his memory. Why should he picture what was there?

The unimaginative man lives by rule according to habit, in set forms and grooves, and based on experience. He does not wish to change them, but wants to continue these. Perhaps he thinks they should be improved, but any improvement should be along the lines of what has been. He dreads the unknown. The unknown has no attraction for him. The imaginator lives by change, according to impressions, in moods and emotions, based on his hopes and ideals. He does not dread the unknown; or, if he does, it has for him the attraction of adventure. Unimaginative people are usually law abiding. They do not wish to have the laws changed. Imaginative people chafe when law is restraint to innovation. They would adopt new measures and try new forms.

The unimaginative way is cumbersome, slow and expensive, even wasteful of time, experience and human suffering, and clogs the wheel of progress. By imagination much can be anticipated and much time and suffering often be saved. The imaginative faculty rises to a point of prophecy, can see what the thoughts of the people will compel. The unimaginative law giver walks for instance with his nose close to the ground and sees only what is in front of his nose, sometimes not even that. The one with imagination can take in a greater field of vision, see the working of many forces, and of some which are not yet apparent to the unimaginative. The unimaginative sees only scattered phenomena, and does not appreciate them. He is forced along by habit. With the people of imagination, however, the essence of what are the signs of the times can be grasped, and by imagination suitable and timely, means for the regulation of the phenomena be provided.

Castle building, day dreaming, the play and fumes of fancy, dreaming in sleep, hallucinations, phantasms, are not imagination, though the imaginative faculty is active in the

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production of these various activities and conditions of the mind. Mere planning, especially that of a utilitarian nature, is not imagination. And of course, copying or imitating is not imagination, therefore those who merely re-produce form, are neither imaginative nor imaginators, even though the re-production be that of an artist and exhibit talent.

When imagination works for the production of forms of a sensuous nature, the spirit of the earth does not interfere, but it encourages its action because this earth spirit thus receives greater opportunities for experiencing sensation through new forms. As the mind imagines, it learns. It learns gradually, but it learns. Imagination teaches the mind through forms. It appreciates law, order, proportion. With this constant development of the mind through higher forms, comes a time when it would use imagination to different ends than to make forms for the senses. Then the mind attempts to create abstract forms, which are not of the senses, and the spirit of the earth at once opposes and rebels. Desire spreads confusion in the mind, beclouds and bedazzles the mind. The earth spirit causes the senses, desires and bodily powers to be arrayed in battle against the bedazzled mind, as it still attempts to make forms for abstract thoughts and for spiritual beings. Seldom an imaginator is able to battle successfully against this army of the earth spirit in himself. If he abandons his ideals the earth spirit rewards him with world honors for the wonders his imagination brings into the world. If the imaginator does not give up the fight, he fails or appears to the world to fail. In reality he does not fail. He will fight again, and with greater power and success. He will bring imagination out of the realm in which it works for the senses, into the realm where it works for the supernal spirit. Once in ages an imaginator succeeds in this. It is no common success, no ordinary event. He reveals new spiritual laws tc the world. He makes, by imagination, forms in which the beings of the spiritual world can come and do come into form and manifest themselves.

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CLAIRVOYANCE, PREMONITION, PREVISION

By EDUARD HERRMANN

ON MAGICAL POWERS OF THE SOUL

CLAIRVOYANCE is that much contested faculty, of seeing without the normal use of the eyes; as used, for instance, by one who walks in his sleep, or reads, or writes with closed eyes. Many experiments have been made by men of science, to settle the question whether clairvoyance is or is not a fact. The eyes of sensitives have been so bandaged that common sense would hold deception to be impossible; and yet, the sceptics were not satisfied. Certain objects have been hidden in places considered impossible to find; but when seen and described by a sensitive, the men of science were not satisfied; they complained that the subtle and mysterious faculty of thought transference, which was treated in a former article, was not excluded. This is an important objection, because thought transference is often used, especially in public shows, as an aid to or instead of clairvoyance. As for instance, if a woman on the stage is able to name and correctly describe any object which her manager takes from anyone in the audience, it is most likely thought transference, and not true clairvoyance, which enables her to do this; it is the manifestation of an occult power and not a trick, as so many people contemptuously call it.

In former days many cases of thought transference were mistaken for clairvoyance, because thought transference was not then known. A somnambulist could then correctly tell what her magnetizer kept hidden in his hand, but when he kept two objects she was unable to name them, probably because the thoughts of the magnetizer kept going from one ob-

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ject to the other. A somnambulist of du Potet, on the contrary, gave the time of his watch—the hands of which he had several times moved without looking at it—quite correctly. That was a true case of clairvoyance. Modern investigators are therefore careful to exclude all possibility of thought transference in experimenting with clairvoyance.

A good proof of this faculty is the reading in closed books; it has been repeatedly done, as Macario states in his work "Du sommeil," p. 199. The fact of clairvoyance should be accepted, even if a scientific explanation of it could not be given. But a scientific explanation has been given; and for those who are always willing and anxious to learn, I shall cite the explanation of Dr. C. du Prel, which, by the way, is also confirmed by the celebrated physicist, Arago.[1]

"Normal vision is due to the light rays emanating from objects by means of ether vibrations. The different colors of the spectrum are determined by the number of these vibrations. Each color corresponds with the certain number of vibrations in a second. At one end of the spectrum the red color has the smallest; at the other end, the violet has the largest number of vibrations. The normal human eye is so constituted that it sees the seven colors of the spectrum, which, however, is elongated at both ends; there are ether vibrations which the human eye does not get, and others which it does not recognize as light. The first are felt as heat, others produce changes on the photographic plate, because it is more sensitive than the retina of the eye; but both are invisible to the normal human eye. Heat, color and the ultra-violet ray, are always ether vibrations, which are only distinguished by their number.

"Now there are abnormal human eyes, such as those which we call color-blind; they do not react to a fixed number of light vibrations; that is, they do not see the corresponding colors—those eyes are constantly abnormal. There are others which are temporarily abnormal; they see in the somnambulic condition the ultra-red rays as light rays, while we in the normal condition can only recognize them as heat rays. The seven-

[1]Arago: Eloge de Bailly.

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colored spectrum of the sun rays is the limit of reaction only for the normal eye; the fact that color-blind eyes exist, and that heat rays as well as all light rays are founded on ether vibrations, which are different only in numbers, give us a right to believe that clairvoyance is possible."

Arago says, in his Eloge de Bailly: "Not all men see by means of the same rays; there might exist decided differences in this respect, for the same individual, in different conditions of his nervous system. It is possible that rays, which are heat waves for one person, and consequently dark, may be luminous for another."

This is exactly what Reichenbach means when he says that sensitive persons are able to see the "od" rays, and is confirmed by the somnambulists, who state that they see the objects shining in a peculiar light. It is therefore possible that beings exist who are sensible to the heat waves as light waves; for them, opaque bodies become transparent, because the vibrations of the ether penetrate all bodies. The explanation of Clairvoyance from a physical point of view, is exactly what the name implies; clairvoyant persons see objects in a clear light which are dark for the normal human eye.

Several observations confirm the correctness of this view. Reichenbach discovered that somnambulists see better in darkness—because the stronger light interferes with the much finer "od" light. Furthermore, they see better if the object is magnetized by human hands—for the reason that the human organism is full of od, which can be transferred to any object and thereby be made more luminous for the sensitive. Many experiments have been made which confirm this theory, especially in regard to the seeing and describing of the inner organs of somnambulists. It has even been observed that blind persons may become clairvoyant. Dr. Child reports (in psychical Studies, 1874, p. 284) that a boy who was blind in both eyes could walk or drive horses wherever he liked to go. Another somnambulist was able to do the finest needlework with eyes closed. All this shows that seeing is, as Schopenhauer says, not a function of the eye, but of the brain, by means of the eye; or, as Plato expresses it, "We perceive with the soul, by means of the senses." (Theatetus.) Moreover,

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we must not forget that we also see the dream images in sleep, when our eyes are closed, and sometimes we see more than dream images—things which really occur in distant parts of the world. But this belongs to another category of soul powers and cannot be classified in the scientific explanation of clairvoyance, which rests on the same principle as the normal seeing, namely, on the ether vibrations.

We come now to the interesting chapter of premonitions. These are of such common occurrence that almost everybody could speak of cases where he has seen, or at least felt, that something dreadful was going to happen. The cases where future occurrences are clearly seen beforehand must be classified under the higher phenomena of prevision, or as second sight, a faculty which is attributed to a few medicines and Scotch peasants, but which is comparatively rare, because we have not yet normally developed it. All such cases, when genuine, are only sporadic exhibitions of a force which is latent in the human soul, and which, in the course of our further evolution, may become a new sense, the sixth sense, as Madam Blavatsky calls it in the "Secret Doctrine," Vol. I, p. 272. The fact that premonitions occur so frequently is a sign that the soul possesses the faculty of seeing in the future, or, as Du Prel calls it, the faculty of far-seeing in time and space. I have nowhere found a better explanation of premonitions than his.

He declares premonition to be the presentiment or anticipation of some disagreeable event that is going to happen. We are depressed, and fear something without knowing what it is and why we fear it. The fear is really an effect without a cause, so far as our consciousness is concerned, but since every effect must have a corresponding cause, where can we find the cause? Only in the so-called "Unconscious," that is, in the faculties of the soul which lie below the threshold of our normal consciousness. In other words, while the body is asleep, the soul sees a future event taking place, an event which alarms and terrifies us to such an extent that this feeling remains when we awake, while the event itself is forgotten; exactly as the somnambulist, when he awakes, does not know what he did or saw in his trance. The soul is far

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seeing in time and space when the senses and the brain are at rest, but as soon as the brain becomes active again, the remembrance of the soul's experience gets either entirly lost, or at best, so weak that only the feeling of terror or awe remains to some extent and manifests as premonition, foreboding.

That the soul has a consciousness of its own, which is different from the sensual consciousness, is amply proven by the experiences gathered from somnambulism. We call it the transcendental consciousness, which arises or becomes active when the sensual consciousness becomes latent; that is, in the somnambulic or also in the deep natural sleep. The natural sleep is much more frequent than the somnambulic sleep. This explains why premonitions are not so rare as actual far-seeing in time and space. Now it is a well-known fact that we do not remember the dreams of deep sleep, but only those which occur before or after it, but the mood or state of feeling aroused by such dreams may and often does remain. This explains why we sometimes, in awakening, feel happy, and at other times depressed, especially when the soul, in deep dream foresees the future. Then, a coming misfortune will always make a much more powerful impression on our mind than an indifferent or agreeable happening; this explains why premonitions are most always connected with calamities.

When Marie Antoinette met in the park of Trianon, the brewer Santerre, a man entirely unknown to her, she experienced an inexplicable terror. Later, at the execution of the unhappy queen, this same man commanded the national guard of Paris. To attribute no cause to the sudden alarm of the queen is manifestly more unscientific than to ascribe it to a foreseeing dream, of which only the terrifying impression remained in the waking consciousness.

Premonitions of one's own death or that of a beloved person are quite frequent; so we read in the Memoirs of Sully, the friend of King Henry IV of France, that the King expressed apprehension of his death some time before his assassination through Ravaillac; and three generals of Napoleon I, Bessieres, Lasalle and Cervoni told him positively that they would fall in certain battles. Many similar cases could be cited. There are also cases where the feeling produced by a

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terrifying dream has prevented persons from doing something that would otherwise have been dangerous to them. Such an incomprehensible feeling of danger prevented an acquaintance of mine from taking passage on a steamer which was shipwrecked. The following case caused Schopenhauer to write an excellent explanation on premonitions, in his treatise "Uber Geistersehen" (Ghost seeing). A man from Bremeroorde went with some friends to inspect a powder mill. On approaching the building he became nervous; his nervousness increased until finally he begged his friends to turn back; his anxiety was so great that they did as he wished, laughing at his want of courage. A few minutes later the mill exploded, killing all the workingmen.

The recollection of that terrifying feeling, often produced by a prophetic dream, comes to our consciousness when we see the object which may be dangerous to us. Dr. Delenze tells of such a remarkable case:

"A child of six years, Countess Lankorouska, who lived in the family of Count Radziwill, always began to cry and weep when she had to pass through the door leading into a big hall; later she designated a heavy framed painting above the door as the object of her terror. She was then allowed to use another door until the day of her marriage with Prince Wisnowski, when she gathered all her courage, entering the hall through the principal door at the side of her bridegroom. In that very moment a terrible noise was heard; the painting fell down, crushing the head of the young bride and killing her."

There is another kind of presentiment, which manifests as an irresistible impulse to do a certain thing—just as if it were a command given by a hypnotizer to his subject, while in the hypnotic sleep. This again proves that a prophetic dream must be the cause of the presentiment, if we do not want to accept the explanation of the spiritists. The following case is an example.

Reverend Henke had the inner feeling that it was necessary for him to go and see a certain farmer, although he had visited him the day before. Towards evening he could no longer resist that impulse, and he went. After exchanging a

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few words with the farmer he felt obliged to ask where the man-servant was; he could not be found until they broke open his room; he had hanged himself, but was finally saved.

Now, it is only fair to say that thought transmission may play an important part in similar cases, so that it is extremely difficult to decide whether the prophetic vision of the soul or telepathy is the cause that impels us to do certain things. Such a doubtful case is told by the well-known philosopher Fechner: "A lady of my acquaintance, who was of a cheerful, merry, cheerful temperament, one day, while occupied with the preparations for a home festival, experienced such an inexplicable feeling of fear and anxiety that she began to weep and had to leave her guests. Soon after, news was brought to the family that one of her beloved relations had, at that very time, lost his life in an accident."[2]

It is quite certain that thought transmission between persons who are sympathetically connected through love or friendship, occurs frequently, especially in moments of great danger or death; for which reason it is safer to explain such cases by telepathy than by actual prevision—and yet, one is as wonderful as the other.

Premonitions may be divided into two classes. One class embraces all cases where the cause is to be found in a prophetic, but forgotten dream, of which only the feeling remains and comes later to our consciousness. The other class includes the cases where thought transmission is the originating cause. We will now consider one other cause, which is described in the Kaballah as follows:

"The Neshamah (transcendental subject, soul) sees more than the physical eye; sometimes man experiences a sudden fright, without knowing the cause of it. The reason for this is that the Neshamah sees a calamity; it knows the coming and distant events, and feels sad about them." This we call far-seeing in time and space, or prevision.

Now, many will ask "How is it possible to see into the future, to see something which is not yet?" It is only possible if we believe in the law of karma, the law of cause and effect. Without this law the future would be a chaos; with this law

[2]Fechner: Zend Avesta III, 207.

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it becomes an orderly necessity, and chance is entirely excluded. The present is at once the child of the past and the mother of the future. Appolonius of Tyana is right when he says: "The gods see the future, the men see the present, the sages see the coming events;" which means that the ordinary man is so absorbed in the necessities of material life, that he has no time nor desire to speculate about the future; all he knows is that the future comes, and if he is a little above the average, he provides for those who are dependent on him because he knows that they will live when he is a thing of the past. The wise men, on the contrary, do not only live in the present, but also in the future; they observe causes and their effects and are therefore enabled to predict many things and events with mathematical precision, knowing that certain causes must inevitably have certain effects. The gods, which are the perfected, divine men, see the whole future and read in it as in an open book, because they see all the causes which, with their effects, build up the future. Or, as Cicero says: "He who could know the causes of coming things, would of necessity know everything that should happen in the future. . . . just as in the seed is the force of those things which are generated by it, so are in the causes hidden the future things, and that those things are going to happen is seen by the inspired, emancipated spirit, or felt beforehand by reason and conjecture."[8]

Prevision is not impossible, because this is an orderly universe built up of causes and effects, and the future may always be known to the soul of man, because the soul is divine; but this hidden knowledge rarely comes to his consciousness, principally for the reason that he does not believe in the divinity of his soul. This unbelief is sufficient to atrophy the soul powers to such a degree that they cannot become manifest; the eternal process of spiritualizing matter is either entirely stopped for a time, or goes on in an almost imperceptible way—as seems to be the case with the larger part of humanity. Only the soul, which is to some degree emancipated from the necessities and passions of the body, is able to receive impressions which enable her to get a deeper insight

[8]Cicero De Divinatione I, c. 56, 128.

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into the causes of things, and so to foresee their corresponding effects. This is one of the reasons why genuine previsions are more frequent in dreams than in waking.

The ancients held that the world is one inseparable whole, where all things react on all things. Iamblichus compares it with an immense organism, the single parts of which are in sympathy with each other—a teaching which is becoming more and more confirmed by modern science, as is also the fact of prevision, for prevision would be impossible without the unity and interaction of all things. "In the organism of the world nothing can happen in one of its parts, which would not produce an effect in another part. The soul, being a part of this organism, may have knowledge about it without our ever becoming conscious of it—this knowledge manifests now and then as prevision."—Du Prel.

Now, in a critical examination of the many cases of prevision, it is again necessary to consider the fact of thought transference, which undoubtedly plays an important part in it, especially in hypnotic and somnambulistic cases where the magnetic rapport is established; but then, it is usually clairvoyance rather than—prevision. If for instance, a somnambulist tells her physician that in two weeks he will perform a dangerous operation, it is probable that this is only thought transference from the physician to the patient; but if she also tells the exact details and resulting effects of that operation, then we have a true case of prevision, because the physician cannot know absolutely what may happen after the operation.

An interesting case of seeing in the future as well as in the past, is told in Gauthier's History of Somnambulism, II, 24.7: "Dr. Aubry in Paris once received the visit of two distinguished travelers whom he did not know. They asked permission to see his somnambulists, and the way he treated them. Dr. Aubry waited till a young girl by the name of Marguerite fell into the somnambulic sleep, then he placed the hand of one of the strangers into that of Marguerite, after which she told him that he had broken his arm three years ago and that he was in great danger of being assassinated in the future. The stranger, who traveled under the name of Count Haga,

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was the king of Sweden, Gustav Wasa, who several years later lost his life in the manner indicated by the somnambulist."

The Bible is full of prophecies: Josephus, Pausanias, Herodotus, Varro, Tacitus, Pliny, and other ancient writers affirm the fact of true prophecies. In the middle ages Savonarola and the Maid of Orleans caused a sensation by this remarkable gift. One of the greatest seers was undoubtedly Nostradamus (1503-66). In his work "The Centuries," he predicted the most important events of history up to our own time, of which he says that we are slowly preparing the reign of universal peace, and the lost belief in immortality; so that the great brother, who is to come from Asia, will be able to unite all men in one great brotherhood. (Centuries X, 74, 75.) Is not this a remarkable prophecy, in view of the fact that the peace movement and the desire for universal arbitration is becoming stronger every year?

The time is coming when the people will understand that no lasting thing can be gained, even by a victorious war, since it will always produce new hatreds and new wars. Peace alone, and brotherly feeling toward all, will bring about that higher civilization which shall enable every man and woman to live a life worthy of a human being, and to develop all the wonderful powers which are still latent in the soul. This time is surely coming, in the same ratio as humanity longs for it. Would that old Nostradamus were right, and that the twentieth century were the blessed time in which this glorious transformation could take place. The lost belief in immortality is certainly gaining ground, thanks to the untiring efforts of our great teachers and their faithful disciples who fight materialism with stubborn perseverance and drive it back, step by step. Thanks also to the great scientists who by their patient and exhaustive studies in the field of psychic phenomena have done so much for the enlightenment of humanity and prepared the way that shall finally lead us to a scientifically proven belief in the indestructibility of the human soul. Those who have followed their researches and discoveries in the realm of psychic science, know that the survival of human consciousness after physical death is a fact; that the resurrection of the dead, which Nostradamus mentions, is also a fact,

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be it taken in the sense of the Spiritists or in the higher sense of the Theosophists who believe in reincarnation.

The time is near at hand when Nostradamus' last prophecy shall have a chance of being fulfilled. The great brother will certainly come and unite all humanity under one belief, as soon as we are ready to receive him and to understand his teaching. We must, however, not be mistaken and believe that humanity is now ready for this great event. It is, on the contrary, more than probable that many changes in our political, social, moral and religious views have to take place before humanity at large is able to really understand the higher teachings. To expect the arrival of the great brother now, as some do, is manifestly premature. But this must not prevent us from preparing ourselves for a thorough understanding of what we really are and how we can develop the mysterious powers of the soul which, although manifesting rarely, have still been able to keep alive in the human heart the faint hope of immortality, or, at least, to keep alive a serious doubt in regard to destruction of the soul. If there were only one proven case of prevision, instead of hundreds, this one case would be sufficient to destroy the materialistic teaching, which bases on the maxim: "Nihil est in intellectu, quod non anted fuerit in sensu," for prevision excludes all cooperation of the physical senses, it is cognition *a priori* in the highest sense of the word, and proves that the soul has other sources of knowledge and perception than those of the physical senses. Prevision would be impossible if man had no other faculties than those of his organism; with his physical eyes he cannot see what is going to happen a year from now in a distant country. Prevision would be impossible if the maxim were correct, that nothing can be in his intellect that was not first in his senses. The sensual cognition is only one mode of perception. The fact of prevision proves that there is another mode, which belongs entirely to the soul, to the transcendental being which stands above time and space, because it masters time and space, as is shown by all the cases of true prevision.

Pythagoras and Plato, the two greatest philosophers of the olden time, hold that the soul has the power of prophecy

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because she is of divine origin. This power of prophecy cannot be entirely lost when she incarnates in a physical body, for which reason we now and then get glimpses of it, especially when the functions of the body are to some degree latent, as in sleep, ecstasy, or at the approach of death. Experience has proven that this is true, and as it is impossible to give another rational explanation of this extraordinary faculty of the soul. Our modern philosophers and scientists who do not want to believe in an immortal soul have no other escape than to deny the fact of prevision. But the denial of a fact has never destroyed that fact. It can only retard its acknowledgment.

"If the modern definition of man has no room for the fact of prevision, it by no means follows that this fact does not exist; but on the contrary, that our definition is too narrow, too partial" (du Prel). Progress has ever been promoted through facts which seemed to be in contradiction to the ruling theories of the day; when those facts have been sifted, acknowledged and understood, our theories had to be changed, but our knowledge became enriched, enlarged and deepened. The same will be true with all the facts which a study of the magical powers of the soul shall bring to light. Our gain will be enormous, for it will give to humanity what it needs most —the *knowledge* that the human soul is immortal.

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HEALING THROUGH THE POWER OF THE OPPOSITE.

By James L. Macbeth Bain.

HEALING is always fulfilled in receiving what is needed for the wholeness of our life, which is health, through the supplying of an element that is awanting from, or is felt to be, or is supposed to be, awanting from the fulness of our life in the present state of disease or discomfort.

Thus, if any disease has been produced through a prolonged dwelling in harshness of sound, amid uncouthness of form, ugliness of color, or unsympathetic thought, this disorder must be cured through beauty of sound or form, or color, or sympathetic thought. Again, if a disorder, such as manifests in unrest, arises, as is often the case, through too much and too prolonged silence, it can only be cured by the service of sounds. And to some fine ears, the service is not only invaluable, but it is absolutely indispensable.

And so it is right through all the modes of the holy services of life in our great and absolutely perfect human economy. Any disorder caused through too much heat, is cured through cold. Any discomfort caused through overeating can only be cured through fasting. Any diseases caused through overwork can only cease through rest. Any disorders caused through idleness, and they are far more common than the preceding ones, can only be cured through work. They who are ill through the dead, grey hideousness of so many of our centers of civilization, can only be healed through the sweet and living greenness of the beautiful country.

They who are ill through the dulness of a desolate, uninhabited countryside, can best be healed through mingling with the life of the populous towns. They need the magnetism of the human crowd, and that is not to be found in the wilderness.

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They whose fine nerve has been overstrained by too much of the intense and swift vibrations of the rare air and light of the mountain-top, can best be healed through breathing the denser air of the low-lying plain or of the sea.

The brain, exhausted through too much serious work, can often be healed through giving itself up to the sight and sounds of the fun, and even of the boisterous mirth of the animal man.

And the soul who is righteous overmuch, and whose vital body of nerve and flesh suffers from the great strain of even the selfless will, to serve, may regain the fine balance of health through visiting some place of innocent yet worldly amusement. Everything, dear ones, aye, everything, in its own place, and to fulfil its own service of Life. Such is the will of God, and the will of God is indeed good. And change of scene and change of thought are in the service of this most holy will of Good for the fulness of our enjoyment of our present life.

Any disorders that arise through too much lonesomeness, coming usually out of a state of too much isolation—and how many nerve and mental disorders are thus caused we cannot tell—can only be healed through the communal ministry, even the communion cup of fellowship in the holy Christ-Love, whose blessing comes to us in modes of our social intercourse with our fellows, and in the sweet services thereof, which services are verily the holy rites and sacred ceremonies of the church of the Living God among men.

Any diseased conditions that arise from too much self-introspection, or spiritual, or æsthetic contemplation, can only be removed by occupying the mind and the whole body—yes, hands as well as head—even in the most external and utterly mundane matters that may appear to be the very trivialities of our life.

Any morbid, mental states, that have been either generated or fostered by a too intense earnestness in our thoughts and in our general outlook on life, can best be dissolved through the swift vibrations of the light, of the gaiety, of the unalloyed worldly genius.

And any nerval or mental disorders that are caused by the

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constant boredom of a depressing companionship, or by the vocal note of a persistent, prolonged, chronic fretfulness—and I have known of so many, many disorders so caused—can only be remedied, that is, can only cease to be, through the power of the Holy Christ-Genius in the gentle music and artless cheer and brightness of a fresh, sweet, living voice. Ah, sisters, brothers, mine, how many of you know well what I mean! How often have your experiences proved the truth of what I say.

It follows from what I have just said, that in the great and holy service of healing one must not overlook the very real importance of the personal environment.

If healing is fulfilled through the use of the opposite, or complementary, we should, as healers, see to it that any patient, suffering, let us say, from weakness of digestion, should not live with those who are subject to stomach troubles, but should enjoy the company, and breathe the same home-air, if at all possible, of those who are strong in the use of that organ.

And so with all manner of physical, psychic, and mental disorders. Nerveless people, or those afflicted with feebleness of nerve, should live with the healthfully nervous, that is, with those of a fine, strong, well-poised nerval body, and should not live, when that is possible, with those who suffer as they do, nor yet with those of a less evolved, that is, more animal-nerval body, whose lack of sensitiveness (feebleness of sensation) is so often mistaken for coolness or strength of nerve.

In this light, dear one, you will see how very far from the way of health is our present day public treatment of the feeble or disordered in mind. Indeed, it is not too much to say that it would be hard to devise a scheme, if such were our object, more adverse to the healing of these at times most exquisite bodies, sensitive minds, and pure souls, than this hotch-potch huddling of them together, thus compelling them to endure companionships that are utterly obnoxious, painful, and therefore harmful to them. Our prayer is that we may yet be allowed to serve, even as we would, in this most needy cause.

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THE BROTHERHOOD IDEA.

III.

By C. H. A. Bjerregaard.

THIS is the third article on The Brotherhood Idea. In the first, I defined the difference between that which has been called the Universal Brotherhood and those brotherhoods which archaeology and sociologists call "artificial." I laid special emphasis upon the idea that a brotherhood to be universal must be from above, and entirely beyond influences from time and space. Let me again emphasize the same idea but choose another illustration to show what a Universal Brotherhood must be.

A few days ago I received a circular from a socalled The Universal Brotherhood. On every page there was a request for money. Money was the refrain everywhere. Do you think the Universal Brotherhood which we are looking for needs money? Tell me:

Who pays the sun for all his planetary work? Who pays the crops for ripening? Who pays the Divine Providence? What is the price of truth? Where do they sell goodness? Does the price of beauty fluctuate like stocks on the exchange? What is the compensation for a virtuous life? Who maintains justice? Where is its cash box? Jesus glows in the Gospels. Is there a salary back of his glorification? What is the financial value of the gospels?

When we answer for ourselves these and similar questions, it is easy to see that the Universal Brotherhood which you and I seek cannot be brought to us by anybody in exchange for money. When money is asked, then the brotherhood offered is not universal, whatever else it may be.

That Universal Brotherhood, that grand form, that system, Plan, or Eternal Will which we discover variously when we study nature, or by our intuitions, or know by revelation, cannot be gotten by any exchange of values. It descends from above—or, if you will, it grows up of itself. It is part of the nature of things and cannot be taken by the will of man; it can be accepted, when it comes—or rejected! But it cannot be taken at will or by any efforts of ours.

It is useless to reason and say, it takes men to establish

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brotherhoods. Such reasoning and argument is sound enough in its way, but it only proves that men are needed to establish brotherhood in the physical world. The Universal Brotherhood of which I speak is not of the physical world; it is of the universal world, and surely the universal is not dependent upon paid missionaries. It is able to take care of itself. It works by universal means, but not by the money power of this world.

In the second article I endeavored to show that the most prominent ancient religions, when studied sociologically were brotherhoods and, most of them, of the universal order. Among the Scandinavians the conception of Midgaard contained the unity idea of mankind and meant universal brotherhood. I also pointed out that the fundamental idea of Freemasonry was, that Freemasons were "Sons of Light"; that therefore Light was the unity idea among them originally; that they saw their universal emblem in the royal arch formed by zodiacal signs. I also said that the ancients declared that to stand actively in the Universal Brotherhood, such as nature revealed it, it was necessary to realize who the Great Mother was, whether she be called Isis, Ceres, Teh, Mary, Magna Mater, or the Eternally-Feminine. I explained the Grand Man conception and what the Kabbalah taught on the subject. I referred to Tao and Teh and to Buddha's Middle Path, and Plato's doctrine on the world as a "living organism." I pointed out that these and other forms when studied sociologically, meant Universal Brotherhood. Again I speak about Brotherhoods, and come nearer our own day. I shall speak about Stoicism and the Christ consciousness and the relation of these to the idea of universal brotherhood.

Most people know Stoicism from Marcus Aurelius and have come to understand Stoicism as, in the main, the teaching of self-realization, or man's duty to himself. But Stoicism also has a large social side. It taught a magnificent doctrine of world citizenship, for which, however, Socrates and Plato had prepared the way.

The Stoics of old talked much about the world as a great city (megale polis) whose citizens were gods and men. Cicero said: "The World is a community of gods and men; a home or city for both." There was, however, some limitation to this broadmindedness of Stoicism. Zeno, for instance,

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held that "only good men are fellow-citizens and friends and relations and free men," and that between fools and sinners there is only enmity. Marcus Aurelius said: "In so far as I am Antonius, my city and fatherland is Rome; but, as a human being, it is the world." It was Epictetus, however, who said the word that defines the Stoic idea of universal brotherhood: "If the things are true which are said by the Philosophers about the kinship between God and man, what else remains for men to do but that which Socrates did? Never in reply to the question, to what country you belong, say that you are an Athenian or a Corinthian, but that you are a citizen of the world (Kosmos). He, then, who has learned that the greatest and supreme and the most comprehensive community is that which is composed of men and God—why should not such a man call himself a citizen of the world, why not a son of God?" Add to this the thought of Marcus Aurelius, who calls the sinner a brother "participating not indeed in the same flesh and blood, but in the same mind and partnership with the divine"—and we have the Stoic elements of the conception of the Universal Brotherhood.

If it should be objected that the Stoic idea of universal brotherhood lacks love, I will meet the objection with this pseudo-Epictetus quotation:

"A pirate had been cast on the land and was perishing through the tempest. A man took clothing and gave to him, and brought the pirate to his house, and supplied him with everything else that was necessary. When the man was reproached by a person for doing kindness to the bad, he replied, I have shown this regard not to the man, but to mankind."

In all this, the connecting element is religious. The universal citizenship exists mainly because the gods also are members of the state. The Stoic is not far from the Christian "City of God." It may be brought still nearer by these words of Cicero (De Republica): "And there will not be one law at Rome and another at Athens; one law today and another tomorrow; but the same law, everlasting and unchangeable, will bind all nations at all times; and there will be one common master and ruler of all, even God, the framer, the arbitrator, and the proposer of this law. And he

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who will not obey it will be an exile from himself, and despising the nature of man will, by virtue of that very act, suffer the greatest of all penalties, even though he shall have escaped all other punishments which can be imagined."

This must at least be called a divine dream of universal brotherhood. To Cicero is due the honor of having made these Stoic ideas common property of the civilized world. But the last and the fullest explanation of universal brotherhood, as far as I know, was given by Jesus. I have heard of other claims, but I am not aware of details worth while stating here.

Before I speak of the teachings of Jesus, let me introduce a few words about the importance of our subject.

Our science is made up of what we know of our world. Our philosophy is made of that which we think of our world. Our ethics is made up of that which we feel we ought to do. We thus have science, philosophy, ethics, besides arts, crafts, business methods.

But what is the science of ourselves? Have we any? For a certainty, Psychology cannot be it. The fact is, that which we are has no science, philosophy, ethics, nor any scholastic or even practical expression.

Still we live—blindly! Is it not so? At any rate, most people live blindly. Only the Inner Life people, the mystics, live themselves; they know what it is to live by themselves, and of themselves, for themselves. In short, they live in the experience of their own life, neither in a scientific or philosophic abstraction, nor after the rule of somebody else.

To live in the experience of one's own life means to live and to express one's own genius, such as it is related to the universal order, to the eternal facts of life, to that grand moral order or law which everybody discovers when they begin to realize themselves.

Of this we have no science, no philosophy, no ethics, no laws, no arts or uniform practices. And yet it must be said, it is more vital that we "live ourselves" than that we know the facts of science or philosophy. It is quite true that without science and philosophy, morals and laws, we would be savages; but that does not invalidate the argument, that the supreme object of our life is self-realization. And self-realization draws its life from the inner sources, and not from the

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fields of science, philosophy, ethics, the arts, all of which are limited by time, space, and motion.

Development or attempted self-realization, by way of science, philosophy and ethics, is wrong and useless. It goes in the wrong direction. It is from circumference to center. When life exceptionally moves from circumference to center, or backwards, we call that movement death, dissolution. We are not to cultivate that movement. We cultivate life as combination, as evolution. Life is a pouring out of energy ready to act; it is joy and happiness. It means, forward ever.

To the Vedic people, to live meant to see the sun, Indra. To the most ancient Chinese, it meant to lie in the arms of the Eternal Mother, Teh, in that Simplicity which means Origin. To our Scandinavian ancestors, it meant "to fight"; that is, to feel that you are strong or realized yourself. To the Athenian, it meant a drink from Olympus, the presence of the great gods. To the Romans, it meant conquest for the sake of order, law, principle. To the medieval mystics, it meant "union" with the Divine, the birth of the son of God in the soul. To the Sufi, it means company with "the Beloved," the drinking wine-wisdom from Jemshids' cup, and therefore a contemplation or beholding of supreme beauty. In Sufism there are no distracting elements, such as creeds, rites. It aims at reconciliation, and at nothing else. It realizes the double yearning of the human soul: 1, longing for reconciliation with conscience; 2, longing for fellowship with man; a longing which springs from the heart.

In all the statements I have here given there is no note of dissolution or negativity, no circumference; it is all centrality, activity, energy, all Self-realization or hints in the direction of "living ourselves"—that which we of modern days know so little about outside the mystic circles and the Inner Life.

All the peoples mentioned were true to universal nature. They all accomplished something in this world; they realized themselves. They are the ones sociologists study in order to find the nature of a correctly organized commonwealth or brotherhood.

When Jesus invites the heavily laden to come to him, and those who cannot get along, those who are humble, he is not inviting the weak ones, the good-for-nothings, the outcasts. It is a mistake to suppose that heaven, or the celestial

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brotherhood, is made up of Bowery bums and the like, and those to whom the word sin is even a too noble appelative or the self-righteous ones. Those whom Jesus invites to his brotherhood are those who are heavily laden by externals—who live in the circumference and not in centrality, the Inner Life. His brotherhood means to show how to live correctly and offers help to that. All this bears upon Universal Brotherhood conceptions and excludes all artificial brotherhoods.

The Universal Brotherhood, such as it truly is, and not as a human claim, necessarily produces self-realization, or helps us to "live ourselves." As color follows light, so instruction and the consequent self-realization (or redemption) follows upon a life under the influence of the Universal Brotherhood. If we live in the Universal we are all right; if we do not, we are all wrong. You cannot be a true man or woman, or a Christian, if you stand alone. The whole being and power of God; the innermost being of things, and the uttermost resources of the invisible universe are pledged to the realization of that union which Jesus called the Kingdom of God, and of which we shall now speak.

The phrase "Kingdom of God" expresses the idea that God and we are one organic whole. This is exactly the idea of what in my first article I mentioned as the Universal Brotherhood. To illustrate just what I mean by the idea of an organic whole, let me read to you Manson's description of the invisible church. It is the scene in "The Servant in the House" of the conversation between Manson and the miserable Bishop of Liverpool.

". . . this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner-stone; the terrible spans and arches of it are the joined hands of

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comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead."

That is the brotherhood—the invisible church—the body of God—the temple built, and no man can destroy it. It is Mysticism that shows us where this "living thing" is, and, it is Mysticism that explains it to us as the manifestation of the "Inner Life."

The terms the Kingdom of God, the Kingdom of Heaven, hold a very prominent position in Jesu teachings, and it is rather remarkable and interesting that recent theological speculations have given these words a new prominence. Attempts have even been made, in the interest of sociolizing the church, to place these two notions so prominently that they become the supreme and controlling notions in christological dogmatics. Whatever it does or does not mean it certainly shows the trend within Christian theology in the direction of the brotherhood idea.

The rise of the kingdom idea takes place under the Old Testament covenant, and lies buried in the very beginning of the creation, in the "command" given to man to take "dominion" over all creation. In that command is established the normal relationship between higher and lower, and the two are bound together with a strong tie, full of spiritual, moral and physical import. This command lies back of all that which singer and prophet and lawgiver does. All objects, persons, and events; all operations in nature and history, without exception, are to be explained by it and cannot be understood except in its light. This statement that the idea of the Kingdom of God explains and is the basis of creation is, of course, incomprehensible to those who do not realize what the word creation means, and who do not live in unity of the All.

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Creation was not a fact or occurrence in space or time. It is a perpetual flow, a stream. Everything conceivable, gods, men and things, are one, in their cause, and their effect. Hence it becomes possible to understand that "command" in Genesis to take command over creation. Man is the living soul of creation; therefore its leader and mover. Its evolution depends upon man. This is a doctrine of the mystics, but nevertheless worthy of serious attention of those who are not mystics.

This doctrine and all it implies expressed in New Testament phraseology means brotherhood, or The Kingdom of God.

The Old Testament idea of "The Kingdom of God" preached by Jesus received a new meaning and character by his identifying the Kingdom with his own personality. Jesus not merely accepts the idea of a Kingdom based on the creation idea, nor does he merely proclaim it anew and himself as its exponent; he identifies it with himself, with his personality. He proclaims himself as the living embodiment of it, the tree of which we may become branches by living after his method. It is in this sense that he uses his favorite term for himself: son of man. By that term he emphasizes his universal relation to the race and proclaims himself as the epitome of the race.

That which Jesus means by the kingdom idea is not the same as that which Paul means by church. Mystical as is Paul's church idea, to him church is nevertheless only a system of higher selfishness, and has proved itself to be so as time has run on. It has proved useful for many as ambition. Not so the kingdom idea of Jesus. The kingdom comes into existence only where spiritual fitness establishes it. Plato and Aristotle could find place in the Church of Paul if they had had an opportunity to join, but they never could have become members of that body of Christ or of his Kingdom, because that body is made up of sacrificial elements, and Plato and Aristotle did not build their systems on that love which lives by dying for others.

Paul works for an idea, something cosmic, for a great impersonal machine, but not for an organism, not for the personal. A Buddhist and Paul agree entirely. Jesus rep-

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resents the organism, the personality, the living man; and is the Grand Man. Science, philosophy, ethics, learning, power, build for Paul. Jesus builds an organism of "the little ones" —those who are without science, philosophy, ethics, learning, power. This distinction enables us to draw a line that marks off an artificial brotherhood from The Universal Brotherhood we all long for. The Church of Paul is being built in time, but the Universal Brotherhood always was; it was present when Jesus spoke of it; it had always been "nigh at hand," but not seen till Jesus pointed it out. And yet the Universal Brotherhood or Kingdom of Heaven was first proclaimed in Jesu time, and was first explained by him, and was prophesied and included in the prayer he taught his disciples as coming, not yet as being; and all this because it is not of the world and yet in the world. The Church of Paul as a brotherhood approaches from outside, but Jesus approaches from inside.

The proclamation of the Kingdom of God or the Universal Brotherhood does not mean the proclamation of social reform or any utopia. Nay, it is not a sociological affair in the hands of well meaning people who think they can change men and the world by sociological talk and alms-giving. If modern sociology wishes to undertake to establish or make a fact the Universal Brotherhood, it must begin by regenerating people, because only those born twice are fully burned bricks for Jesu temple. Humility, purity, unselfishness are created only in the fiery furnace of trials, and not by preaching or by midnight missions of a loaf of bread and a cup of coffee. If we wish to work for the Universal Brotherhood or the Kingdom of God, we must not merely gather audiences and tell about the kingdom. Philosophy and sociology do that. Jesus sought personal acquaintance; he sought the society of his listeners. By so doing he could move them; touch the heart, rather than the intellect. In this way Jesus and his earnest and sincere listeners became personally one; they acted the Kingdom; they lived it; it is personality or self-realization. Jesus did not argue with his listeners, nor try to convince them by any syllogism or appeal to their fancy or desires. He won his disciples, and he not only proclaimed, but he literally established the kingdom and made the Universal Brotherhood a reality by giving himself personally to his audience. The

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method was his own. It was never known before. Prophets had attracted personal followers; Socrates had talked familiarity on the street and in the shops to anybody, but no prophet, before Jesus, was ever so self-centered that he sympathized with his disciples' personal affairs; the prophet of old was always distant, and there was a barrier never passed between him and his followers. Not so Jesus; he lived and succeeded by love. His method is explained to us, but very imperfectly, by such records as these: forgive your enemies; help the miserable; restore the fallen and set captives free. These are very imperfect expressions, but they indicate the personal attitude of Jesus. Neither prophets nor Socrates ever acted that way. Jesu method is the method of the Universal Brotherhood or the Kingdom of Heaven.

No glowing imagination, be it ever so enthusiastic, can call forth the kingdom. St. Augustine is an example of failure. His "City of God" stands first among his writings, but it did not bring down the Heavenly Jerusalem; it only created the abominable Holy Roman Empire and the Papacy, and for sure neither of them have redeemed the world.

Here is another illustration: Perhaps no reformer was ever more powerful at the moment than Savonarola. Like a thunderstorm he swept down upon Florence, and purified it in a short space of time, purified it from those monstrous Medicis; but the reaction came very quickly and he was burned in the market place of the same place that had hailed him as a John the Baptist.

It was not his own fanaticism which brought Jesus upon the cross, it was a faithless city which did not want truth. We cannot set up the Kingdom of God or the Universal Brotherhood by self-confidence and preaching. The Universal Brotherhood is hoary with antiquity. Scrape off all the crusts and restore it in its simplicity; that is the way to work for it!

The world is dying from ænemia. Infuse new blood by enthusiasm; set it in motion! That restores the Universal Brotherhood and the Kingdom. Self-realization is the dynamic of the Kingdom and the Brotherhood Idea!

Interpret the universe as the great living being it is, and you strike human chords. The ancient philosophers were not the only ones who spoke of the world as a living soul. The

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great mathematician of modern day, Euler, believed that "the essence of gravitation is desire," and Wallace, the English scientist, holds that it is not improbable that all force is will power.

I believe that God not so much reveals himself *to* man as *in* man. Hence I say, using the words of the old Hebrew poet: "Behold the beauty of the Lord," when I look upon a human body. Whoever reveals beauty's own soul reveals the mystery of the Brotherhood Idea. Reveal God in nature and you reveal man's own soul, and thereby also the brotherhood of man; the three constitute one, and that one is the mystic Presence who declares; "I am the resurrection and the life."

From time to time the federation of humanity is brought forth as the solution of all our strivings. But no federation can accomplish the revelation of the Brotherhood Idea. A federation does not go deep enough, because it does not count upon the eternal elements necessary, and does not move on the inner ways to bring Divinity into the efforts. The idea that is set forth, when the talk is about the federation of the world, is grand and has been foreshadowed again and again. As far as we are acquainted with the ancient mysteries of all primitive people, we can perceive their longings for such an ideal union.

The slumbering germs of a universal brotherhood can be seen in the religion of the Hindoos, the Chinese, the Egyptians, the Greeks. Pythagoras dreamt of such a brotherhood; so did the Essenes, Socrates and Plato. The societies of Knights, the Freemasons and most of the guilds of the Middle Ages, labor for the Universal Brotherhood, but all by external means.

Single men, such as Lord Bacon, Valentin Andrea, Amos Comenius, are known to have established brotherhoods which were expected to become universal, but they have all failed, as far as I know. To say the least, we have not in our day any realization before us. But let all labor for such an end. Both reason and nature call for that work. If nothing else is accomplished, something is done to call out the inner, free life; something is done to glorify and beautify the human species.

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THE ORIGIN OF THE EGYPTIANS.

By Augustus Le Plongeon, M. D.

III.

Evidence of Relations in Times Remote, between the Egyptians, the Mayas, and the Dwellers in Western Lands.

IT is generally conceded by the best modern authorities on Egyptian lore that the company of civilized men, possessing the arts of reading and writing, who laid the foundations of the Egyptian empire in Nubia, on the banks of the Nile, came from some region in Asia. But where that region was situated in that vast continent none venture to say positively. Those people, so learned in the arts of civilization, as exemplified in the monuments they have left that their descendants were never able to surpass them, even in the palmiest days of Egypt's most glorious achievements, spoke a language akin to Maya, if not pure Maya itself, since they gave names to the gods they worshipped, to the towns they built, to the places they occupied, having a natural meaning in that tongue. More, it will be shown further on, about one third of the Egyptian vernacular, reclaimed from oblivion in modern times, were Maya words having exactly the same signification in Mayach as in Egypt. Who then could have been these cultured colonists who called their first settlement on the banks of the Nile Maia or Maiu? [59]no doubt in memory of the mother country of their ancestors,

[59]Henry Brugsch. History of Egypt under the Pharaohs, Vol. I., p. 363; Vol. II., pp. 78-174.

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if not Chaldean priests of Maya origin who, besides making use of the Maya language, possessed the arts of reading and writing and all other learning concomitant to a highly developed civilization. Many surmises have been ventured upon as to whence those colonists came, but nothing in the least satisfactory has ever been adduced; even the origin of their language is unknown, having no cognate in Asia or Africa. It may, however, be said here that not only their language proclaimed them to have been of Maya origin, but their funeral architecture proves it to be such.

Those primitive Egyptians, it is admitted, buried their kings and rulers in isolated tombs, called mastabas. Many of these are to be met with scattered over the plain of Sakkara. Mariette says[60] that the bodies of the common people, usually naked and without coffin, were thrust under the sand at a depth barely three feet below the surface. Those of the better class rested in mean rectangular chambers hastily built of yellow bricks and roofed with pointed vaulting.[61] No ornaments or treasures gladdened the deceased in his miserable resting place; a few vessels, however, of coarse pottery, contained the provisions left to nourish him during the period of his second existence.

In his work just quoted, Mariette describes the various kinds of mastabas and their mode of construction: "Stone mastabas present a regularity in the decoration of their facings alone—in nine cases out of ten the core is built of rough stone blocks, rudely cut into squares, cemented with gravel and dried mud, or thrown together pell-mell without mortar of any kind."

Had Mariette intended to depict the mausoleum of the high priest Cay (see Plate 9) or that of his brother Prince Coh, at Chichen, Yucatan, he could not have done it in more fitting words.

[60] Mariette. Sur les tombes de l'Ancien Empire que l'on trouve à Saggara, pp. 2, 3. (Revue Arch., 2d series, Vol. XIX., pp. 8, 9.) And, Les Mastabas de l'Ancien Empire, pp 17-19.

[61] These pointed vaults have been shown (see Plates 2 and 5, April and May issues of The Word) to belong to Maya architecture and to have been introduced into India at a very remote period by Maya colonists who founded the great Nâgâ empire. The pointed arch is the only mode of spanning the space between perpendicular walls used in the ancient buildings of that country.

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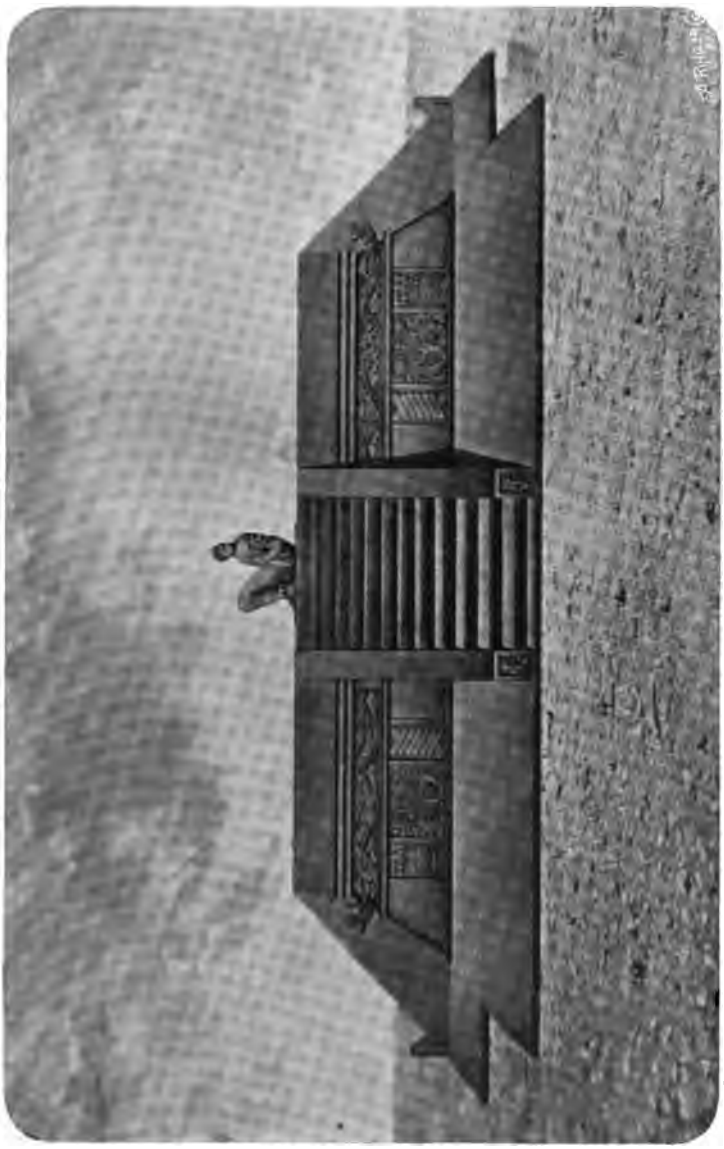
Plate 9.



TOMB OF CAY (HIGH PRIEST) AT CHICHEN, YUCATAN. RESTORATION BY LE PLONGEON.

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These Egyptian mastabas were perfect fac-similes of the tombs in which were consigned the ashes[62] of the most honored of the ancient Maya kings and rulers. Those of the personages just mentioned were opened by the writer in 1875. Their construction can be seen in the accompanying photographs (See Plate 10 and 11).

It will be perceived that they were rectangular cubes of masonry with sides slightly inclined inward. Their facing stones were hewn with great care and accuracy in rectangular blocks, so fitted together that they were held in place by their own weight, without the use of cement of any kind. The sculptures that covered their faces, so beautifully executed as to show that the art had reached a high state of perfection, were emblematic of the names and of the calling followed, by the personages—whose statues, and their ashes, and incinerated viscera preserved in red oxide of mercury, were deposited in stone urns. Besides these the interior was filled with loose stones, thrown together helter-skelter, held by liquid mortar that had been poured into the interstices. Broad stairs of thirteen steps, on each side of the mausoleii, led to the platform on the top. In the center of it was a statue. That on the mausoleum of the high priest Cay was a portrait (See Plate 12) of that illustrious personage. The one on the mausoleum of Prince Coh represented a dying leopard with a human head, his totem—a veritable sphinx.[63] It had three holes in the back, indicative of the three wounds that caused his death, inflicted by the hand of his brother Aac as, it is said Set, in Egyptian tradition, murdered his brother Osiris.

Will anyone pretend that this perfect identity in the construction and appearance of monuments raised to the memory of the illustrious dead, and for the protection of the bodies, is simply accidental? It is argued by some that similarity

[62] In remote times the Mayas in Yucatan, where fuel was plentiful in the forests, used to cremate the remains of their rulers and of the members of the nobility. The ashes were placed in urns—sometimes in the hollowed heads of busts and statues made to the semblance of the deceased. Mercury and its red oxide were used to preserve those parts of the body, such as the heart and other viscera, that had been charred in closed vessels. (See Le Plongeon's "Sacred Mysteries Among the Mayas and the Quiches," p. 84.)—Diego de Landa. Las Cosas de Yucatan, p. 198.

[63] Le Plongeon. Sacred Mysteries Among the Mayas and Quiches, pp. 86 et passim.

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Plate 10.

RUINS OF MAUSOLEUM OF HIGH PRIEST CAY, AT CHICHEN, YUCATAN.

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Plate 11.

MEMORIAL HALL OF PRINCE COH (CHAAC-MOL), AT CHICHEN, YUCATAN.

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Plate 12.

PORTRAIT OF HIGH PRIEST CAY, FROM A SCULPTURE ON THE WEST SIDE OF THE PYRAMID, CALLED THE DWARF'S HOUSE, AT UXMAL, YUCATAN.

DISCOVERED BY LE PLONGEON, JUNE 1ST, 1881.

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of language does not prove relations to have existed between people speaking or making use of the same tongue, because, forsooth, the number of sounds emitted by human vocal organs is quite limited. This is indeed a poor argument; they forget that man is an imitative animal, and only knows or does what he has learned by imitation, and that his inventive faculty is limited. The number of the various types of architecture is very restricted. That used solely, at a certain epoch, for monuments consecrated to the preservation of the remains of famous individuals by people living far apart, even in countries separated by a vast expanse of water, cannot be accidental. It shows that the said people must have learned the art of architecture one from the other, that is, that one had imitated the other; and this they could not do without having relations one with the other. This will be shown to have been the case with the Mayas and Egyptians, since, in very remote ages, they not only spoke the same language, worshipped the same gods, observed the same customs, but made use of the same alphabetical characters—which the Egyptians themselves admitted they had not invented, but attributed to Thoth their god of letters and learning. Again, it must not be forgotten that the Egyptians pointed to the West as the direction whence came their ancestors, and that the hieroglyph representing their birthplace is formed of a symbol delineating in straight lines the contour of the Yucatecan peninsula,[64] seat and head of the Maya empire.

The facts here presented would seem to leave no doubt as to the nationality of the founders of the Egyptian empire; that they were of Maya stock. To these, however, others will soon be added that will dispel all uncertainty, if any still exist in the minds of unprejudiced persons.

The question as to when these civilized colonists left Babylon and the banks of the Euphrates, entered the valley of the Nile and established their first settlement in Maiu, cannot be so easily answered.

Many surmises have been ventured upon in olden as well as in modern times, by ancient historians and writers as well as by modern students of Egyptology, without affording a

[64] Le Plongeon. Queen Moo and the Egyptian Sphinx, introduction, p. LV.

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certain solution of the question; even by the learned priests, keepers of the archives.

Manetho, we have seen, asserted that the reign of the gods had lasted 13,420 years prior to the accession of Menes to the throne of Egypt. Does he mean by that statement to imply that among these gods were included the deified rulers who had governed the ancestors of the Egyptians in their mother country, the Holy Land in the West, before the coming of some of their descendants to join their compatriots they knew to be dwelling for centuries in the valley of the Nile? This is most probable, for tradition of the past was scrupulously kept in the archives of the temples; and Manetho, learned as he was in the history of his nation, was well aware that its founders had not reached the banks of the Nile in times so far remote.

According to Herodotus[65] the Egyptians counted fifteen thousand years from the reign of Osiris, and 11,340 years from the accession of Menes to the throne.

Plato says he was informed by his teacher Sechnuphis, a priest of Sais, that the Egyptians reckoned that 23,000 years had elapsed since the primitive founders of their country arrived in Nubia to the time of his visit to Egypt, about four hundred years before the Christian era.

Aristotle believed some of the monuments in the valley of the Nile were at least ten thousand years old.

Modern Egyptologists, without assigning any reason for their opinion, surmise that the colonists from Asia established themselves on the banks of the Nile 8,000 or 10,000 years ago. Among those who have expressed this belief may be mentioned Brugsch, Chablas and Maspero.

What are we to infer from so many different estimates, given in good faith, no doubt? Should we not be justified in believing that those who offered them knew very little about the subject? Although Herodotus affirms that the priests, who gave him the information recorded in his History, told him they were certain of the dates.

One thing, however, is positive, and that is, that the first immigration of Maya speaking people, possessing the arts of

[65] Herodotus. Lib. II., CXLII.-CXLV.

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civilization, coming into the valley of the Nile from the East, from the countries bathed by the waters of the Euphrates reached their destination before the cataclysm that caused the submergence and complete destruction of the Land of Mu of the Mayas, the Atlantis of the Greeks. That event, as Sonchis, the priest of Sais, told his friend Solon, had happened nine thousand years before the visit of this celebrated Athenian legislator to Egypt; that is, 9,600 years anterior to the Christian era. Regarding that island of Atlantis, whose existence many of our modern scientists have denied, Plato, referring to Solon's notes taken under the dictation or the instruction of Sonchis, says,[66] "In those days the ocean was navigable; and there was an island situated in front of the straits which you call the columns of Heracles; the island was larger than Lybia and Asia put together, and was the way to other islands, and from the island you might pass through the whole of the opposite continent which surrounded the true ocean; for this sea which is within the straits of Heracles is only a harbor, having a narrow entrance, but the other is the real sea, and the surrounding land may most truly be called a continent."[67]

How long before this event the first settlement of Maya speaking people took place in Egypt may never be known exactly, unless the dates sculptured on the memorial monument called the Pyramid of Xochicalco,[68] raised to commemorate

[66]Plato's Dialogues. Timaeus II., 51.

[67]Such description of the Atlantic ocean, and of the existence of islands, the West Indies of our days, whence one could pass to the continent by which said ocean is surrounded, cannot be attributed to the imagination of Plato. It shows that in times prior to the occurrence of that awful cataclysm there had been frequent communications and relations between the inhabitants of that western continent and the populations that dwelt on the littoral of the Mediterranean, and no doubt also of those who lived on the shores of western Europe and western Africa; and that the geography of the countries beyond the ocean was well known to the learned men of those remote ages. The people on both sides of the ocean, seeing the utter destruction of the Land of Mu (Atlantis), and the sea having become impassable for a time on account of the mud occasioned by the submergence of the land, believed that the whole world had been wiped out; and the generations that followed forgot the existence of the western continent.

[68]In the October issue of The Word will appear as a separate article "The Pyramid of Xochicalco," by Dr. Augustus Le Plongeon, in which he translates the account of the sinking of Atlantis as recorded in stone, in Mayan characters, on the Pyramid of Xochicalco. This account is similar in tone to and corroborates that given by Plato. This is a remarkable discovery and translation by Dr. Le Plongeon, and is a valuable contribution to archaeological research. It will be published in book form following its appearance in The Word. Many ilustrations will add to the interest and value of the work.—Ed.

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the awful catastrophe, in the high mountains, sixty-five miles southwest of Mexico, be accurately computed, or those mentioned in the ancient Maya books, known to-day as Troano MSS. and Codex Cortesianus; or that recorded in an endurable manner, in the recital of the occurrence, in the inscription in intaglio on the face of the stone lintel [69] over the door of the interior rooms at the western end of the building (see Plate 13) at Chichen, called to-day Akab-ɔib, "The tenebrous, the fearful writing." This name is given to said inscription by the natives, without their knowing why, since they cannot decipher the characters that compose it.[70] The dates mentioned in all these various documents and on the pyramid of Xochicalco, are the same so far as the day of the month and the month itself is concerned. They all mention the 13th Chuen of the month of Zac; but the year has not yet been computed.

Here we find the origin of the superstitious dread attached to the number thirteen. It was indeed an evil day when sixty-four millions of human beings, in a single day and night, disappeared beneath the waves of the ocean. Here also we have the source whence sprang the general idea of a universal deluge, during which the waters rose above the tops of the highest mountains and spread consternation among the populations on both sides of the Atlantic.

How long did it take the primitive colonists to introduce civilization amid the uncouth aborigines of the African race who dwelt in the valley of the Nile, and their descendants to build large cities and temples, open communications with neighboring nations, and commercial relations with the inhabitants of the "Land of Mu," Plato's Atlantis—even with their cousins the Mayas, in the mother country of their ancestors on the other side of the ocean?

This again it is difficult to decide upon; but if we judge by what has happened in modern times in the United States, and remember that when in 1609 the English navigator Henry Hudson, in the employ of the East India Company of Hol-

[69] See Le Plongeon's Queen Moo and the Egyptian Sphinx, p. 146. Plate LIII.

[70] Le Plongeon. Queen Moo and the Egyptian Sphinx, p. 146.

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land, visited the site where New York, now the great emporium of North America, is built, the country was inhabited by a few Indian tribes; that in 1612 the Dutch founded the settlement of New Amsterdam at the southern extremity of Manhattan Island, which in 1648 counted only one thousand inhabitants, and remembering this, contemplate the grand cities and the immense populations that have sprung up in the United States in less than three hundred years, we cannot be far mistaken if we surmise that five hundred years had elapsed between the founding of the first colony from the banks of the Euphrates at Maiu, and the occurrence of the great cataclysm in the Atlantic Ocean, that is, 9600 B. C. This makes the advent of the colonists about ten thousand years before Christ.

From times much anterior to the cataclysm there had existed frequent communications between the inhabitants of the Land of Mu, those of the western continent, and the populations of the countries watered by the waves of the Mediterranean.

The Atlanteans, a powerful and aggressive nation whose kings bore the title of "Sea-Wolf," Moc,[71] having invaded the western shores of Europe and Africa, had pushed their conquests as far as Tyrrhenia in Europe and to the borders of Egypt in Africa. They were at last stopped in their victorious march when they attacked and tried to subjugate Greece.

Sonchis, recounting the event to Solon and extolling the greatness of Athens and the courage of the Athenians of that epoch, that is to say, nine thousand years before his visit to Sais, spoke as follows: "For these historians tell of a mighty power which was aggressing wantonly against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the columns of Heracles.

[71]Moc is the title given to the kings of the "Land of Mu," in the inscriptions carved on the walls of the Pyramid of Xochicalco, situated sixty-five miles southwest of the city of Mexico, a memorial monument raised to commemorate the destruction of that island by volcanic eruptions, fire and submergence. This pyramid was an exact model of the Sacred Hill in Atlantis, described by Plato; a plan of it is sculptured on its west wall, north side of the stairway.—The author.

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Plate 18.

EAST AND SOUTH SIDES OF THE RUINS OF AKAB-ɔIB, CALLED BY THE NATIVES THE HOUSE OF THE MYSTERIOUS AND FEARFUL WRITINGS, AT CHICHEN ITZA, YUCATAN.

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The island was larger than Lybia and Asia (Minor) put together. Now, in the island of Atlantis there was a great and wonderful empire, which had rule over the whole island and several others, as well as over parts of the continent (America); and besides these, they subjected the parts of Lybia within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. The vast power, thus gathered into one, endeavored to subdue at one blow our country and yours, and the whole of the land which was within the straits; and then, Solon, your country, shone forth, in the excellence of her virtue and her strength, among all mankind, for she was the first in courage and military skill, and was the leader of the Hellenes. But afterwards there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body[72] sank into the earth; and the island of Atlantis, in like manner, disappeared and was sunk beneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island."[73]

This narrative which shows that relations, and not of the friendliest, had existed between the Atlanteans and the dwellers on the coasts of the Mediterranean, in very remote times, cannot be gainsaid to-day and attributed to Plato's imagination, as it has been by some scientists of the XVIII. century, and others of the XIX., who have held long and unprofitable debates upon a question regarding which they were utterly ignorant. But they did not know that the record of the destruction of the Land of Mu had been consigned by ancient Maya authors, not only in books, but carved in stone, in sacred buildings, for its better preservation for the knowledge of future generations; nor that a memorial pyramid had been erected among the high mountains of the State of Morelos, in Mexico, to commemorate the dire event.

Captain Dupaix, it is true, by order of Carlos IV., king

[72] Plato also relates that Sonchis informed Solon that, previous to the cataclysm, armies from the island of Atlantis had invaded the countries bathed by the Mediterranean and subdued their inhabitants, but were at last defeated by the Athenians when they attacked their city. Troops from Athens pursued the retreating Atlanteans to their very island, and perished as mentioned in the text.

[73] Plato's Dialogues. Timaeus II., 517.

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of Spain, in May, 1805, visited the monument and illustrated his report with pictures, drawn more or less accurately, of the subjects which adorn its walls. His description of them is very deficient.[74] After him, Alexander Von Humboldt also went to Xochicalco; he did not apprehend the motive that prompted the erection of the pyramid, nor did he suspect its great historical, ethnological and geological importance. He was unable to interpret the symbols and inscriptions sculptured on its walls, although these are written in the same alphabetical characters used by the Egyptians.[75] His description is less accurate than that of Dupaix.

The ruins of the Pyramid of Xochicalco have attracted the attention of many eminent travellers and scientists; but its inscriptions have remained a sealed mystery for them all. It was raised by some of the survivors of the cataclysm as a memorial to perpetuate the knowledge of the phenomena that then took place and caused the subsidence of a large island, and the death of its sixty-four millions of inhabitants.[76] This pyramid is indeed most interesting, being an exact model of the Sacred Hill in Atlantis on which dwelt Poseidon and his wife Cleito. Had Plato visited America and intended to describe the said monument of Xochicalco, he could not have done it better in any particular than by the description of the Atlantean hill, a plan of which is carved on the wall of the western face of the pyramid on the north side of the stairway.

Besides the representation of a huge serpent, involving within its folds the figures of ten kings—images no doubt of the gold statues said by Plato to have been placed around the temple consecrated to the memory of Poseidon—the principal ornament which attracts the attention is a large character of the Maya alphabet, corresponding to the letter H of the Latin. It rests on a couple of signs (Maya and Egyptian) equivalent to our letter U; they give the Maya word Huu, meaning destruction. The expression and posture of the human figures denote intense fear.

[74] Dupaix on Xochicalco, in Lord Kingsborough's "Antiquities of Mexico, Vol. V.

[75] Alex. Von Humboldt. Essai Politique sur le Royaume de le Nouvelle Espagne, Vol. I., Paris, 1811.

[76] Troano, M. S., Plates II. to V., Part Second; Le Plongeon, Queen Moo and the Egyptian Sphinx, p. 147.

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These various records, dating thousands of years back, written in the ancient Maya language, in characters identical with those used by the primitive Egyptians, as already said, should remove all doubts regarding the existence and destruction of the Land of Mu (Plato's Atlantis) and convince one that, prior to its submergence, intimate relations had existed between the Egyptians, the Mayas, and the dwellers in other countries of the Western lands—the Caras or Caraibs, for instance.

(To be continued)

A FABLE of the Maya Indians is that of a gorgeous bird called Toh, which at the time of the deluge (destruction of Atlantis) was ordered to perch at the cross-roads and direct divers creatures to places of safety; and that is why to this day it always cries Toh! Toh! (straight, straight).

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JUNE.

BY THE AUTHOR OF "EASTER IN NATURE."

IF my object were merely to find an expression for the organic life in June, such as I would write in Nature's calendar, I would simply borrow this from the poet:

"Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers
And, groping blindly within it for light,
Climbs to a soul in grass and flowers.
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'er run
With the deluge of summer it receives——"

But June is characterized by peculiar human notes. In June and July a great number of people come in personal contact with Nature, which they know nothing about the rest of the year in that peculiar way into which the Summer forces them.

It is not only the uninstructed masses which have an awakening to Mother Nature's doings and life, even the scientists and philosophers come under the spell of an undying impulse in humanity. All classes rush into the country, not only to get fresh milk, fruits and good food, but also to clothe the dry bones of reason with fresh ideas. And city folks need it. They know nothing about the immanent deity calling aloud in every color and offering the sacramental wine in every flower cup. The brooks are noisy, they say, because their ears are not attuned to the Great Mother's whispers. A river to them may be good for bathing only; they never dreamt of

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rivers of life shaping their fate. They know something about dark offices and the usefulness of electric lights, but of Marduk and Tiamat they do not know. How could they? Of the deadly conflict of Nature forces, such as the Babylonians knew them as Marduk-Light and Tiamat-Darkness, they cannot even conceive an idea. They have perhaps seen a mountain, but never felt the self-assertive character of a mountain. On a sunday afternoon they may have crossed a lawn in the park or played croquet on one; but ask them about plains, steppes, prairies and similar wonderful faces of country, and they do not know what you talk about. Their thoughts measure by inches, not by miles. None of the city people who stray into the country can say honestly and out of a full heart: O mother Earth, by the bright sky above thee,

I love thee, O, I love thee!

Only yesterday I expressed the regret that I could not go into the country this summer. One who heard my expression answered: "What do you want there? Be eaten up by mosquitoes?" There was a point in the answer indeed: a mosquito point at that, but nevertheless, I wish to go where

"The blackbirds have their wills,
The poets, too."

An undying impulse in the human heart drives these city folks out into the Open, but they feel the rebuke of the Open so keenly that many hasten back to conventions. They could not turn natural if they wished. Their virtue has passed from them. They have not the earnestness of the bees, or the playfulness of the squirrels. No nature mysticism fascinates them. "Back to the country" is an insane cry in their case. They have no outlook anywhere, certainly not into the harmonies there are between air, flowers and birds. The city round of duties and pleasures kills "the tone" of nature.

What then is Nature? What is the call which in June comes to the undying yearnings of the human heart? The call is to be distant with men sometimes; to take interest in other things than mankind's affairs, even when these affairs are of a higher order. Shun the preacher in the Summer time, in June and July. Fall back into Mother Nature's profounder silences. Recover the family connection with stones,

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trees, and running brooks. They have much to tell about origins; they are full of the sense of the Infinite; they serve in the ministry of beauty and sing Psalms they have heard where the mountains strike roots, and the earth's inner warmth teach the Great Mother's Bible lessons.

In June the Mother withdraws her inspirations from bricks and stoneyards, and suggests savagery. She can be savage herself. In the heat she causes you to forget to pick up the litter and rubbish, and when you begin to feel uncomfortable in the dirt, she calls you out into the Open to smell the wheat and listen to her sunlight and its music. And if you are attentive she has lessons for you on flower dust, on the use of rubbish and all those "dead" things, out of which she had made new ones, and is still making. The Great Mother starts new developments several times a year, but perhaps none of them are more interesting than the one in June Summertime. In June we can see the meaning of all her work since Spring. June means accomplishment.

In June the Mother also gives lessons in imaginations, aspirations and ethical earnestness, as in no other season. Away from the city the soul is more sensitive to the larger appeals of nature. Politicians and demagogues never cry out: "Oh, free Nature! Thee I long for! There is none like you!" The cowboy may not speak such refined language, but he feels the freedom when he leaves the stuffy stable in the morning with sleep still hanging upon his eyelids. At sunrise there is a widespread religious consciousness in the air, and during the day there is poetry under the shades of the trees. In all there is aspiration and impulses.

June is particularly synonymous to Motherliness; not so much to gestation and nursing as to loving care, to sympathy and to devotion. In June the Great Mother's care is about the fruit, its protection against injury and its freedom to grow and develop its true character. All disturbing influences check its character and may even destroy. The fruit is as sensitive as nervous children. Adverse conditions sap the strength of both. The gentle winds of the hot days therefore whisper about self-protection. The Key to the season's outdoor philosophy is Quietism. Quietism, as the Mother teaches it, means

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self-trust, privacy, and nourishment, such as generous air and soil may give it. Quietism fosters congeniality and companionship. June Quietism is second birth, awakening to individuality and a sense of our true estate.

June is called the month of roses and marriages. Christendom inherited from Rome the superstition that May was unlucky and June most lucky for marriage. With marriage goes the beautiful showy orange blossoms to express the bride's purity and strength of affection, her firmness, her gentleness and hopes. The orange-tree knows no fluctuating changes; verdure and blossoms and fruits are found on it together; hence so symbolical. The orange flower custom came from France. Orange blossoms mean chastity, and the rose is the queen of flowers, usually so called because of its blushing beauty, but that is not the true origin of the name. The origin is to be sought in the reasons for which the Greeks and Romans carved the ceilings of their private reception-rooms and public eating-halls with roses. They did it to signify that all spoken within them, or sub rosa (under the rose), should ever remain secret from the rest of the world. A look into a full blown rose suggests ideas that connect with that which I said above, about the month of June being synonymous with motherliness and Quietism and distance from men. Those ideas appear also to be the reasons why the rose is dedicated to the Virgin. St. Dominic instituted the devotion of the rosary with special reference to those ideas.

It is possible that the month of June got its name from Juno, the goddess of heaven. At any rate, the first day of the month was sacred to her. While there are no definite historical proofs, this is certain that Juno represents the female principle in human nature. The "genius" of a woman was called by this name and the cult of Juno as a developed goddess shows many features that bear out the proposition. Hercules indicated the male principle. If Juno were not the goddess of the month, an antique goddess of similar character was it. That seems clear from Ovid. At any rate, the month of June has a feminine character. I call June the month of the Great Mother and can understand why her color is red orange.

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DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE).

By Eliphas Levi.

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from page* 116)

8 ה H

REALIZATION

Hod. (Eternity)

Vivens. (Living)

CAUSES reveal themselves by effects, and effects are proportionate to causes. The divine Idea (verbe), the one Word, the Tetragram is affirmed by the Quaternary creation. Human fecundity proves divine fecundity. The *jod* of the divine name denotes the eternal virility of the first principle. Man perceived that he was made in the image of God, when he comprehended God by aggrandizing even to infinity the concept which he forms of himself. In the perceiving of God as infinite Man, man says to himself: "I am finite God."

Magic differs from mysticism so far as it only judges *a priori,* after having established *a posteriori* the very bases of its judgments; that is to say, after having gained the perception of the cause through the effects contained in the energy of the cause, by means of the universal law of analogy. Therefore in occult sciences everything is real, and theories are only established on the bases of experience. They are the realities that constitute the proportions of the ideal, and the magus only admits as certain in the domain of ideas what is demonstrated

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by realization. In other words, what is true in cause is realized in effect. What is not realized does not exist. The realization of the Word is the Idea (*verbe*) properly so called. A thought is realized by becoming speech; it is realized by signs, sounds and the figures of signs. That is the first degree of realization. Then it impresses itself in the astral light by means of written characters or speech; it influences other minds by reflecting itself upon them; it is refracted while traversing the diaphane of other men, and takes new forms and proportions therein; then translates itself into acts, and influences society and the world. That is the last degree of realization. Men who are born in a world modified by an idea carry with them the impression of it, and thus the Word (Idea) becomes flesh. The imprint of Adam's disobedience preserved in the astral light can only be effaced by the stronger imprint of the Savior's obedience. Thus we can explain original sin and redemption in a natural and magic sense.

The astral light, or the soul of the world, was the instrument of the omnipotence of Adam. It then became the instrument of his punishment, after having been corrupted and made turbid by his sin, which mingled an impure reflection with the primitive images that composed, for his yet virgin imagination, the book of universal Knowledge.

The astral light figures in ancient symbols by the serpent that bites his tail, alternately represents malice and prudence, time and eternity, the tempter and the redeemer. It is because this light, being the vehicle of life, can serve as an auxiliary to good as it does to evil, and can be taken for the fiery form of Satan as well as the body of the Holy Spirit. It is the universal arm of the battle of the angels, and it feeds the flames of hell as well as the lightning of St. Michael. We might compare it to a horse of a nature analogous to that atributed to the chameleon, which will always reflect the armor of its rider.

The astral light is the realization of the form of the divine light. The great Initiator of Christianity, aware that the astral light was surcharged with impure reflections of Roman dissoluteness, wished to separate his disciples from the surrounding sphere of reflections and to render them attentive

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only to the interior light; so that by means of a common faith they might communicate together by new magnetic cordons that he named *grace,* and thus conquer the overflown currents of universal magnetism, to which he gave the names of "devil" or "Satan" to express its putrefaction. To oppose a current to a current is to renew the power of fluidic life. Therefore the Revealers have done little but divine by the exactness of their calculations the hour fitted for moral reactions.

The law of realization produces what we call the magnetic exhalation by which objects and places are impregnated; as it communicates an influence to them consistent with our predominating wills, especially to those which are established and realized by acts. In truth, the universal agent, or latent Astral light, always seeks equilibrium; it fills the void and aspires to the *plenum,* which renders vice contagious, like certain physical maladies, and powerfully serves to the proselyting of virtue. It is on that account that intimate association with beings, where there is constitutional antipathy, is a torment. Therefore, relics, whether of saints or great criminals, may produce marvelous effects of conversion or of sudden perversion. Therefore sexual love is often produced by a breath or a contact, and not only by contact with the individual herself, but by means of objects which she has touched or magnetized without knowing it.

The soul draws breath and respires exactly as the body does. It inhales what it believes to be happiness, and breathes out ideas which result from its innermost sensations. Sick souls have foul breath and vitiate their moral atmosphere; that is to say, they mingle with the astral light which permeates them, and establish in it unwholesome currents. We are often astonished at being assailed by bad thoughts in company; thoughts that we had not believed possible, and we are not aware that we owe them to some morbid neighborhood. This secret is of great importance, for it leads to the discovery of moral conditions—one of the most indisputable and formidable powers of the magic art.

Magnetic respiration produces around the soul a peculiar radiance of which it is the center, and it is surrounded with

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the reflection of its works, which make for it a heaven or a hell. There are no solitary acts, and there could not be any concealed acts. All that we really will—that is to say: all that we confirm by our acts—remains written in the astral light in which our reflections are preserved. These reflections continually influence our thoughts through the intervention of the diaphane, and thus we become and remain the offspring of our own deeds.

The astral light, transformed into human light at the moment of conception, is the first envelope of the soul, and by combining itself with the most subtle fluids it forms the ethereal body, or the sidereal image, of which Paracelsus speaks in his philosophy of intuition (philosophia sagax). This sidereal body in disengaging itself at death attracts to itself and preserves a long time through homogeneous sympathy, the reflections of the past life. If a skill powerfully sympathetic attracts it in a particular current it manifests itself naturally, for there is nothing more natural than prodigies. Thus apparitions are produced. But we will develop this more fully in the special chapter of necromancy.

This fluidic body, obedient like the mass of astral light to two contrary movements, attractive to the left and repelling to the right, or reciprocally with the two sexes, produces in us the contests of different attractions, and contributes to the anxieties of conscience. It is often influenced by reflections from other minds, and thus there are produced either temptations, or rare and unexpected graces. It is also the explanation of the traditional notion of the two angels who assist us and try us. The two forces of the astral light can be figured by a balance where are weighed our good intentions for the triumph of justice and the removing of restraint from our freedom.

The astral body is not always of the same sex as the terrestrial body; that is to say, the proportions of the two forces varying from right to left often seem to be contradictory to the visible organization. This produces the apparent perversions of human passion, and can explain without justifying them in any way merely the amorous eccentricities of Anakreon or of Sappho. A skillful magnetizer should appreciate

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all these shades, and we give in our Ritual the means of recognizing them.

There are two kinds of realizations; the true and the fantastic. The first is the exclusive secret of magicians; the other belongs to enchanters and sorcerers. Mythologies are fantastic realizations of the religious dogma. Superstitions are the witchcraft of false piety. But even mythologies and superstitions are more efficacious over the human will than a philosophy, which is purely speculative and which excludes everything practical. Therefore Saint Paul opposes the conquests of the "foolishness of the cross" to the inertia of "human wisdom."[1] Religion realizes philosophy by adapting it to the weaknesses of the common multitude. Such is, for the Kabalists, the secret reason and the occult explanation of the dogmas of the incarnation and redemption.

Thoughts not expressed in speech are thoughts lost to humanity. Words not confirmed by acts are idle words; and the distance from useless speech to practical falsehood is not far.

It is the thought formulated by speech and confirmed by acts that constitutes the good work or the crime. Hence, whether in vice or virtue, there is no word for which we may not be responsible. Above all, there are no different actions. Curses and blessings always have their effect; and every action, whatever it may be, when it is inspired by love or hatred, produces effects analogous to its motives, its bearing and its direction. The Emperor whose images were mutilated and who said while carrying his hand to his face: "I do not feel myself wounded," did not truly appreciate the matter, and in that falsity he diminished the merit of his clemency. What man of honor would witness coolly an insult to his portrait? And if such insults made even without our knowledge would really rebound upon us through a fatal influence—if the art of casting spells were real, as it is not permitted to any adept to doubt —how could we avoid finding the speech of this good Emperor most imprudent, and even still more rash?

There are individuals who can never be hurt without the inflicting or serious injury thereby; and if the affront

[1]Epistle to the Corinthians, I, i, 2.

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which they have received is mortal, they begin at once to die. There are some whom one never meets in vain, and whose glance changes the direction of your life. The story of the basilisk that kills a person while looking on him is no fable; it is a magic allegory. In general, it is bad for our health to have enemies, and we cannot with impunity brave the reprobation of anybody. Before we oppose ourselves to a force, or a current, it is necessary to be well assured whether we possess the strength, or are carried away by the counter-current; otherwise we will be crushed or blasted as by lightning. A great many sudden deaths have no other cause. The terrible deaths of Nadab, and Abihu, of Uzza, of Ananias and Saphira, were caused by the electric currents of the beliefs which they outraged. The torments of the Ursuline nuns of London, of the nuns of Louviers, and of the convulsionaires of Jansenism, had the same principle and are explained by the same occult natural laws. If Urban Grandier had not been punished, one of two things would have happened: either the possessed nuns would have died in frightful convulsions, or the phenomena of diabolic frensy would have gained by multiplying itself so many wills and so much force that Grandier, notwithstanding his learning and his good sense, would himself have been hallucinated to such a degree as to have been calumniated as the unfortunate Gaufridy had been, or he would have suddenly died with all the frightful conditions of poisoning or divine vengeance.

The unfortunate poet Gilbert, in the eighteenth century, was a victim to his boldness in braving the current of opinion and even that of the philosophic fanaticism of his epoch. Guilty of treason against philosophy, he died a raving maniac, assailed by the most incredible terrors, as though God himself had inflicted the punishment for championing his cause out of season. But in reality he perished the victim of a law of nature that he could not know. He had opposed himself to an electric current, and he fell as though struck by lightning.

If Marat had not been assassinated by Charlotte Corday, he would have died inevitably, killed by a reaction of public opinion. As it was, what rendered him leprous was the indignation of honest people, and he would have had to succumb.

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The reprobation produced by the massacre of Saint Bartholomew was the only cause of the horrible sickness and death of Charles IX. Henry IV, if he had not been sustained by an immense popularity that he owed to the power of projection, or to the sympathetic force of his astral life, Henry IV, we say, would not long have survived his conversion to the Catholic religion, and would have perished under the scorn of the Protestants, combined with the distrust and hatred of the Catholics.

Unpopularity may be a proof of integrity and of courage, but it is never a proof of discretion or prudence in management. Wounds against opinions are mortal to statesmen. We can yet recall the premature and violent end of several illustrious men whom it is not proper to mention here.

The blights for opposite opinion can be great injustice, but they are none the less reasons for want of success and often for sentences of death.

Again, injustice done to one man may and ought, if not repaired, to cause the ruin of a whole people, or an entire community. It is what is called the "cry of blood"; for at the bottom of every injustice there is the germ of a murder.

In consequence of these terrible laws of community of interests and responsibilities, Christianity recommends so highly the forgiveness of injuries and reconciliation. He who dies without having forgiven rushes into eternity armed with a dagger and devotes himself to the horrors of an eternal murder.

There is a tradition and an invincible belief among the people in the efficacy of paternal or maternal benedictions or curses. In truth, the nearer the ties that unite two persons, the more terrible are the effects of hatred between them. The fire-brand of burning the blood of Meleager in the mythological fable, is the symbol of Althæa this dreadful power. Let parents, however, be careful, for we do not light hell in our own blood, and we do not devote our own to wretchedness, without being burned and wretched ourselves. It is never a crime to forgive, and there always is danger and wickedness in cursing.

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9 ◻ I

THE INITIATION

JESOD (FOUNDING)

BONUM (GOOD)

THE initiate is the one who possesses the lamp of Trismegistus, the mantle of Apollonius, and the staff of the patriarchs. The lamp of Trismegistus is reason enlightened by knowledge; the mantle of Appolonius is the full and entire possession of oneself, which isolates the sage from currents originating with instinct; the staff of the patriarchs is the aid of the occult and perpetual forces of nature. The lamp of Trismegistus lights up the present, the past and the future. It makes bare the conscience of men, and lights up the recesses of the hearts of women. The lamp shines with a triple flame, the mantle has three folds and the rod is divided into three parts.

Number nine is that of the divine reflections. It expresses the divine idea in all its absolute power, but it also expresses excess in matters of belief, and consequently superstition and idolatry. Hermes therefore made it the number of initiation, because the initiate reigns over superstition and by superstition, and can alone walk in darkness leaning, as he does, on his rod, enveloped in his mantle and lighted by his lamp.

Reason has been given to human beings, but all do not know how to make use of it; it is a knowledge which we must acquire. Freedom is offered to all, but all cannot be free; it is a right which we must earn. Force is for all, but all do not know how to lean upon it; it is a power we must obtain for its actual possession.

We never arrive at anything that does not cost us more

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than one effort. The destiny of man is to enrich himself with what he gains, in order that afterward, like God, he may have the glory and pleasure of giving.

Magic science was formerly called the "sacerdotal technic" and the "royal technic, because initiation gave the sage the dominion over souls, and skill to govern wills.

Divination is also one of the privileges of the initiate; now divination is only the knowledge of effects contained in causes, and science applied to the facts of the universal doctrine of correspondence.

Human acts are not written in the astral light only. They also leave their traces upon the countenance. They modify the bearing and the gait; they change the accent of the voice. Hence every man carries with him the history of his life, legible to the initiate. Now, the future is always the consequence of the past, and unexpected circumstances hardly ever change results, which are to be expected as a natural result.

We can, therefore, predict to each man his destiny. We can judge an entire life from a single movement. A single awkward action presages a series of misfortunes. Cæsar was assassinated because he blushed at being bald. Napoleon died at St. Helena because he loved Ossian's poems. Louis Philippe was compelled to quit the throne as he did because he had an umbrella. These are paradoxes for the vulgar who do not apprehend the occult relations of things, but they are reasons for the initiate who comprehends all and is astonished at nothing.

Initiation preserves some false lights of mysticism; it gives to human reason its relative value and its proportional infallibility by attaching it once more to the Supreme Reason through the chain of analogies Hence the initiate has neither doubtful hopes nor absurd fears, because he has no unreasonable beliefs. He knows what he can do, and it costs him nothing to dare. Therefore for him daring is power.

Behold then a new interpretation of the attributes of the initiate. His lamp represents knowledge; the mantel which envelops him represents discretion; his rod is the emblem of his strength and boldness. He knows; he dares; and he is silent.

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He knows the secrets of the future; he dares in the present; and is silent as to the past. He knows the weaknesses of the human heart; he dares to make use of them to do his work; and is silent as to his projects. He knows the reason of all symbolisms and of all worships; he dares to practice them or to abstain from them without hypocrisy and without impiety; and he keeps silent in regard to the sole dogma of high initiation. He knows the existence and the nature of the great magic agent; he dares to do the acts and pronounce the words which render it subservient to the human will; and he is silent with regard to the mysteries of the grand arcanum.

Therefore you may see him often sad, never dejected or despairing; often poor, never debased or miserable; often persecuted, never discouraged or conquered. He remembers the widowerhood and murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the torments of Apollonius, the cross of the Savior. He knows in what neglect Agrippa died, whose memory is still calumniated. He knows to what hardships the great Paracelsus succumbed, and all that Raymond Lully must have suffered before reaching a bloody death. He remembers Swedenborg playing the fool, or losing even reason, in order to cause his knowledge to be pardoned; St. Martin, who concealed himself all his life; Cagliostro, who died forsaken in the prisons of the Inquisition; Cazotte, who ascended the scaffold. Successor of so many victims, he dares none the less, but he better understands the necessity of keeping silence. Let us imitate his example. Let us learn with perseverance; then we shall know, dare, and be silent.

(*To be continued*)

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MOMENTS WITH FRIENDS

Is man a microcosm of the macrocosm, the universe in miniature? If so, the planets and the visible stars must be represented within him. Where are they located?

Thinkers in different times and in various ways, said the universe is epitomized in man. As a metaphor or in fact, this is likely to be true. It does not mean that the universe has fingers and toes and wears eyebrows and hair on a head, nor that the universe is built according to the present dimensions of man's physical body, but it means that the operations of the universe may be characterized and featured in man by his organs and parts. The organs in man's body are not made to fill space, but to perform certain functions in the general economy and welfare of the organism as a whole. The same may be said of bodies in the firmament.

The scintillating rays of light and the steady glowing orbs in the heavens are media through which universal forces act in the body of space, according to universal law and for the general welfare and economy of the whole. The internal organs, such as sex organs, kidneys, spleen, pancreas, liver, heart and lungs, are said to be correspondence of and bearing a direct relation to the seven planets. Such scientists and mystics as Boehme, Paracelsus, Von Helmont, Swedenborg, the fire philosophers and alchemists, have named the organs and planets which correspond to each other. They do not all give the same correspondences, but agree that there is a reciprocal action and relation between the organs and planets. After being aware that there is a correspondence, the student must, if he wishes to know, think out and solve which organs correspond to particular planets, and how they are related and operate. He cannot depend on another's tables in this matter. The table of correspondences may be right for the one who made it; it may not be true for another. A student must find his correspondences.

Without thinking, no one will ever know how universal objects correspond and relate to individual parts of the body, no matter what others may say about them. Thinking must be continued until the subject is known. What corresponds to the constellations, star clusters, nebulae in space, acts in man's body as plexuses, nerve ganglia, nerve crossings. These culsters or crossings in the body emit a light, a nerve aura. This in the heavens is spoken of as light of stars, and by other names. This would seem far fetched and fanciful to the astronomer, but if he thought in his body until he found out the nature of the nerve centers and their currents, he would change his theory about his astronomy. He would know what the stars in the heavens are, and be able to locate them as centers in his body.

What is meant by health in general? If it is the equilibrium of man's physical, mental and spiritual strength, then how is the balance maintained?

Health is wholeness and soundness of the body in its structure and function. Health in general is the operation of a body in the work for which it is intended, without impediment of its function or impairment of its parts. Strength is developed and maintained as the result of health. Strength is not a thing apart from health, nor independent of health. Health is maintained by a conserva-

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tion of the strength or energy developed, and a reciprocal action between the parts of the body and the body as a whole. This applies to the mind and spiritual nature of man, in combination with his human body, as well as to ordinary animal man. There is mental and spiritual health as there is physical health. The health of the whole is maintained when each part of the combination does its work in relation to and for the good of the whole. The rule is easily understood but hard to follow. Health is gained and maintained in the degree that one does what he knows best to gain health, and does what he knows best to preserve it. A FRIEND.

"QUO VADIS?"

By J. HOWLAND

O flying bird, what spirit guides
When swift you cleave the blue,
To follow summer, 'round the world,
Who points the way to you?
The while, your joyous song drops down
Like jewels from the sky,
Softer than faded rose leaves do,
When winds of Autumn sigh.

You laughing brook, how do you know
You'll ever find the sea?
Who whispers you the way to go
By meadow, wood and lea?
You fill the thirsty flower cups
Till summer hours are past
And sing your way, beneath the ice,
Lest winter chain you fast.

Spirit of Life I see through tears,
The bow of promise shine,
Guide thou my feet, that I, at last,
May find the path divine.
Let me catch in every sunbeam
The glint of an angel's wing
And the echo of heavenly choirs,
When the nesting robins sing.

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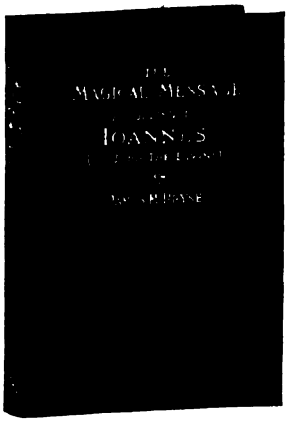
The Book of St. John Unsealed



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THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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THE
WORD

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GHOSTS

NO country is free from the belief in ghosts. In some parts of the world much time is given to ghosts; in other parts, few people think about them. Ghosts have a strong hold on the minds of the people of Europe, Asia and Africa. In America are comparatively few believers in ghosts. But indigenous and imported ghost cults are on the increase, new ones are being developed, and America may, in the development of ghosts and their cults, succeed to or improve on what the old world has thereof.

In the older countries ghosts are stronger and more numerous than in America, because the populations of those countries have kept their ghosts alive through long ages, while in America the waters of the ocean washed over great portions of the land; and the remaining inhabitants of the dry parts were not numerous enough to keep the ghosts of the old civilizations alive.

Belief in ghosts is not of modern origin, but reaches back to the childhood of man, and the night of time. Try as they may, skepticism, disbelief and civilization cannot dislodge nor efface the belief in ghosts, as ghosts exist and have their origin in man. They are in him and of him, his own progeny. They

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follow him through age and race and, whether he does or does not belief in them, will, according to his kind, follow or precede him as do his shadows.

In the old world, races and tribes have given place to other races and tribes in wars and conquests and periods of civilization, and the ghosts and gods and devils have continued with them. Ghosts of the past and the present swarm and hover over the old world lands, especially in mountain ranges and heaths, places rich in traditions, myth and legend. Ghosts continue to fight their battles of the past, to dream through periods of peace amid familiar scenes, and hatch in the minds of the people the seeds of future action. The land of the old world has not been under the ocean for many ages, and the ocean has not been able to purify it by the action of its waters and to free it from ghosts of the living dead and dead men's ghosts and ghosts that were never man.

In America, earlier civilizations are blotted out or buried; the ocean has washed over large tracts of the land; the waves have broken up and effaced the ghosts and most of the evil of man's work. When the land came up again it was purified and free. Forests wave and murmur over tracts once cultivated; desert sands glisten where the ruins of proud and populous cities lie buried. The peaks of mountain chains were islands with scattered remnants of indigenous tribes, which repeopled the sunken land on its emergence from the deep, free from its ancient ghosts. That is one of the reasons why America feels free. There is freedom in the air. In the old world such freedom is not felt. The air is not free. The atmosphere is filled with ghosts of the past.

Ghosts frequent certain localities more than they do others. Generally, the accounts of ghosts are fewer in the city than in the country, where the dwellers are few and far between. In the country districts the mind turns more readily to thoughts of nature sprites and elves and fairies, and re-tells tales of them, and keeps alive ghosts that are born of man. In the city, the rush of business and pleasure holds men's thought. Men have no time for ghosts. Lombard Street's and Wall Street's ghosts do not, as such, attract man's thought. Yet there ghosts influence and make their presence felt, as surely as do the ghosts of a hamlet, nestling on the side of a

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mountain near a dark forest, and the heaths at the border of a bog.

The city man is not in sympathy with ghosts. Not so the mountaineer, peasant and sailor. Strange shapes which give signs are seen in clouds. Dim forms move over forest floors. They tread lightly along the brink of precipice and marsh, beckon the traveler into perils or give him warning. Dark and airy figures walk moors and plains or lonely shores. They go again through some happening on land; they re-enact a fateful drama of the seas. The man of the city unaccustomed to such ghost tales, laughs at them; he knows they cannot be true. Yet disbelief and ridicule by many such, have given place to firm conviction and awe, after visiting haunts where environment favors the appearance of ghosts.

At certain times the belief in ghosts is wider spread than at others. Usually this is so after or during wars, pestilences, plagues. The reason is that calamity and death are in the air. With little time and untrained by study, the mind is turned to thoughts of death, and after. It gives audience and gives life to shades of the dead. The Middle Ages were such a time. In times of peace, when drunkenness, murder and crime are on the decrease—such acts give birth to and perpetuate ghosts—ghosts are less plentiful and less in evidence. The mind is turned from the death world to this world and its life.

Ghosts come into and pass out of being whether or not man knows of their being, whether he gives much or little thought to them. Because of man, ghosts exist. While man continues as a thinking being and has desires, ghosts will continue to exist.

With all the ghost tales told, records kept and books written about ghosts, there seems to be no order as to kinds and varieties of ghosts. No classification of ghosts has been given. No information of a science of ghosts is at hand, that if one sees a ghost he might know what kind of a ghost it is. One may learn to know and be unafraid of ghosts as of his shadows without giving them too much attention or being unduly influenced by them.

The subject is one of interest, and information thereof which has its bearing upon the progress of man, is of value.

(*To be continued in the August issue of* THE WORD)

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THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M. D.

IV

WHY THE MAYAS ADOPTED THE NUMBER THIRTEEN AS THE BASIS FOR THEIR CALCULATIONS

THE Caras, in remote times, formed a large and powerful nation that inhabited the South American continent. Neighbors of the Mayas, they had extended their conquests from the frontiers of the Maya empire on the north, to the River de la Plata on the south, from the foot of the Andes to the shores of the Atlantic on the east. Their name is still found in that of many towns, cities, and localities, as in that of tribes in the southern continent. At the time of the discovery of the Antilles by the Spaniards the islands of St. Vincent and Martinique were still occupied by the Carib tribes. They were a terror to the inhabitants of the other islands of the archipelago, and to those of the coasts of the mainland. These Caribs were a very fierce people; they often waged war against their more peaceful neighbors

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to obtain prisoners for sacrificing at their cannibal banquets. The Spaniards encountered in them their most daring and stubborn opponents; and not a few of the European invaders formed *la piece de resistance* at the feasts they held to celebrate victories against the white men.

The name of Cara was synonymous of "man *par excellence,*" "eminent warrior," "most valiant," "endowed with great dexterity and extraordinary powers."[77]

The whole coast of Asia Minor on the Mediterranean was once inhabited by nations having their homonyms in the Western continent. Prominent among these were the Carians of unknown origin, but widespread fame. Herodotus, himself a Carian, says[78] that anciently they called themselves Leleges, a word cognate to the Maya vocable Leleth. Strabo informs us[79] that they had been the occupants of all Ionia and of the islands of the Aegean Sea until driven from them by the Ionians and the Dorians, when they established themselves on the mainland. Thucydides called them pirates[80]. Herodotus, bound to defend his countrymen from such an imputation, simply represents them as a warlike and seafaring people that, when requested, manned the ships of King Minos; and that styled themselves the most famous nation of the earth.[81] The dress of the Carian women consisted of a linen tunic which required no fastening, identical with that used by the Maya women from times immemorial, according to the frescoes (see Plate 14) that adorned the walls of the funeral chamber of Prince Coh at Chichen, Yucatan, and still worn by them to this day.[82] (See Plates 15 and 16.)

It is evident, if we credit Thucydides and also Herodotus, that these Carians were warlike and also seafaring; and although Herodotus impugns the imputation against his

[77]Rochefort, Histoire Naturelle et Morale des Antilles, p. 401; D'Orbigny, L'Homme Americain, Vol. II., p. 268; Alcedo, Diccionario Geografico é Histórico de las Indias Occidentales.

[78]Herodotus, Lib. I., 171.

[79]Strabo, Lib. VII., p. 321; Lib. XIII., p. 611.

[80]Thucydides, History of the Peloponnesian War, Lib. I., 8.

[81]Herodotus, Lib. I., 171.

[82]Herodotus, Lib. V., 87-88.

In the Louvre, in Tiberius Hall, there is a small statue, No. 660, called in the catalogue "La Zingarella," clad in the same dress as the Carian and Maya women.—The Author.

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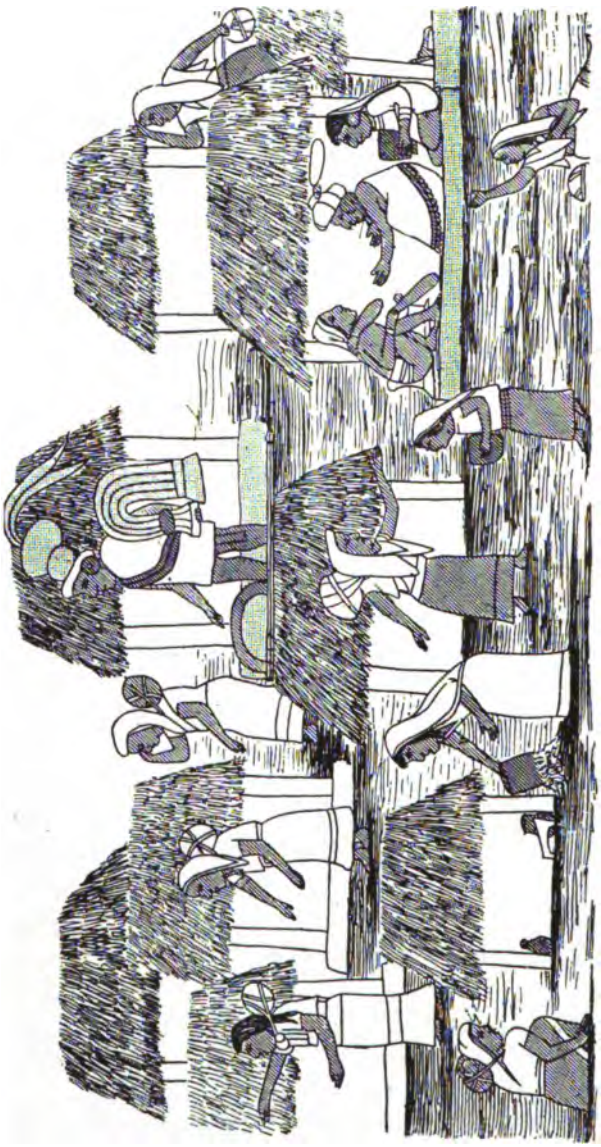

Plate 14

From "Queen Moo and the Egyptian Sphinx."

FRESCO PAINTING IN FUNERAL CHAMBER OF PRINCE COH'S MEMORIAL HALL, CHICHEN, YUCATAN.

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countrymen of being pirates, still he admits that when requested they formed the crews of King Minos's ships; and it is certain that they possessed the same characteristics as their homonyms the Caras or Caribs of the Antilles and of Southern America. Like these, they boasted of being the most valiant, the most famous nation on earth; and having dominated the sea for a long time, the Carians of Asia Minor and the Caras of America manifested the greatest contempt for their neighbors. Many of their customs were identical; remarkable among these were the institutions of the gynecocracy, that is, the reign of the woman in the family, of her influence in civil society, and of her authority in the state. These customs cannot have been accidental. They show that these people, for all that they dwelt in countries far apart, separated by vast expanses of water, must have

Plate 15

GRINDING CORN.
DRESS OF MODERN MAYAN WOMEN.

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Plate 16

GARDEN SCENE IN YUCATAN.

entertained frequent and intimate relations, and that they no doubt belonged to the same race originally. How else came they to bear the same name, *Car,* and to attribute to the word the identical significance? Besides, the tongue they spoke must have been akin to Maya.

Herodotus asserts that, in very remote times, when they first made their appearance among the islands of the Aegean Sea, they called themselves Leleges, a word that might be the noun corresponding to the Maya verb Leleth, meaning "to dwell among rocks," a name which exactly describes the condition of pirates, strangers in the place they happened to visit, and where they took temporary shelter. The Dorians and the Ionians expelled them from the islands and obliged them to seek shelter on the southwest corner of the peninsula of Asia Minor, where they settled permanently in the neighborhood of the territories of the Phrygians and Meonians. They had appeared, no one knew whence, in the islands of the

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Aegean Sea long before the advent of the Pelagians. Their origin has remained a mystery for the writers on Grecian history, and that of the other inhabitants of the archipelago. What they say on that subject rests simply on confused legends. The Egyptians were well acquainted with them, and following the example of King Minos, who manned his ships with them in his warlike excursions, they employed them as mercenary soldiers in their armies.

Valmiki in his celebrated work "The Ramayana"[83] tells us that the "Mayas" were a seafaring people" whose ships, "in times so remote that the sun had not yet risen above the horizon, sailed from the western sea to the eastern ocean, from the southern ocean to the northern sea"—their ships had frequent communication with the "Land of Mu," which the Maya authors called "The pride of the sea," "The life of the ocean." Its destruction in consequence of earthquakes, volcanic eruptions and flood, disappearing beneath the waves of the Atlantic, with its sixty-four millions of human inhabitants[84] deeply affected the populations of the "Lands of the West." The Mayas made the occurrence of that awful cataclysm the beginning of a new era.

Up to that time, like the Chaldeans and Egyptians, in all their computations, the Mayas had used the decimal system, based on their knowledge of the length of the earth's diameter. They counted by fives and twenties. After the submergence of the "Land of Mu" they adopted the number thirteen as a basis for all their calculations, astronomical, chronological, and others. With a cleverness that proves them to have been great mathematicians, they made their reckonings by the new method to concord with those obtained by the ancient. The professors of American archæology seem to be utterly ignorant of the motives that prompted the Maya philosophers to change their mode of reckoning. Even the soi-disant authority on the chronology of the Mayas and their astronomical attainments, that appear to have been scarcely inferior to those of modern astronomers on the mo-

[83] Valmiki, Ramayana. Part I., p. 153. Translation by Hippolyte Fauché.
[84] Troano, M. S., Part II., pl. V.: Le Plongeon, Queen Moo and the Egyptian Sphinx, p. 147.

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tion of the planets and their period of rotation around the sun, does not know it. Speaking upon that subject he says:[85] "For nature does not seem to have furnished the number 13, unless the most important part of the human body, perhaps the ten fingers, together with eye, ear and mouth, might have suggested it—otherwise, there may have been a mythological basis (13 heavens?) for the number of 13."

All Maya authors who have related the catastrophe agree as to the date of its happening—be these consigned in their books, or carved on stone, as in the inscription of the Akab-Ɔib, at Chichen, Yucatan—or on the fillet in the frieze on the wall of the south side of the pyramid of Xochicalco, in the high mountains, eighteen miles from the city of Cuernavaca, Mexico.

The dwellers on the western continent, and on the Antilles, having the knowledge of the exact date of the destruction of the Land of Mu, and of the phenomena that brought about its ruin, proves conclusively, if nothing else does, that they had entertained frequent communications with those of the ill-fated island.

From the Atlanteans the Mayas learned, at an early

[85]Dr. E. Förstemann, Die Zeitperioden der Mayas Globus, Vol. 63, No. 2, 1893. Translation published by Bureau of American Ethnology, Bulletin 28, The Time Periods of the Mayas, p. 494.

A most silly motive, certainly, this modern learned doctor attributes to the ancient learned astronomers and mathematicians for causing them to alter the basis on which, for centuries, perhaps for thousands of years, all their scientific calculations had been established. This, however, can be said in extenuation of his suggestion: that he, in common with the other professors of American archaeology, does not know how to read the text of the Maya books and inscriptions, although they have written volumes on their contents.

Dr. Förstemann in his learned paper, on pages 31A to 32A of the Dresden Codex, of March 26, 1897, published by the Smithsonian Institute, Bureau of American Ethnology, Bulletin 28, page 461, says: "Finally, the graphic of the Mayas which never achieved the expression of a phrase, or even of a verb, is too imperfect to serve as a medium for the transmission of prophecies; at any rate it could only have done so very inadequately."

Although the Mayas had books, some having reached us, on scientific subjects, on history, genealogy, astronomy, mathematics, yet the learned doctor tells us that their graphic system was inadequate to transmit prophecies. Is it that he cannot read their contents? In giving the explanation of why the Mayas adopted thirteen as a basis for their computations after the submergence of the Land of Mu, he likewise forgot that they were not cyclops, but had two eyes, two ears, and one mouth, just like himself; and that with their ten fingers these make fifteen, according to our computation, not thirteen. On the other hand, we must not forget that the Maya artists generally pictured human figures in their books in profile, hence with only one eye, one ear, one mouth.

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period, that Maya speaking people were established in the valley of the Nile. Enterprising as they were they hastened, no doubt, to open communication with them.

According to Herodotus[86] the valley of Egypt was not at that early period what it became later in consequence of the inundations of the river; there was not so much habitable land. The northern part of the country, from the shores of the Mediterranean to Memphis, was anciently covered by water, being in fact a gulf of the sea. The immigrants from Mayach, on that account probably founded colonies in the Cyclades and other islands of the Aegean Sea, long before the advent of the Hellenes, and before these and the tribes who inhabited the Peloponnesus united to form the Greek nation. The colonists must have intermixed freely with the Ionians and other aborigines, taking wives from among them, and in time becoming one people with them, acquiring sufficient influence, on account of their higher civilization, to impose their language on their compatriots. In fact, the ancient Greek is in a great part derived from the Maya; about one-half of it is composed of words and roots belonging to that tongue, as can easily be ascertained by comparing their dictionaries or consulting the able work, although incomplete, of Abbe Brasseur; the second volume of the Troano MS.

In order to preserve the memory of the great catastrophe which caused the death of many of their warriors who had pursued the Atlantean hosts, after defeating them, to the shores of their island, and were engulfed by the ocean, when the Land of Mu was submerged, they wrote an epic in the Maya language, in which were described the geological and meteorological phenomena that took place and caused the cataclysm. When in the year 403 B. C., during the archonship of Euclid, the grammarians rearranged the Athenian alphabet in its present form they adopted for the names of their letters words formed by the agglutination of vocables composing each line of said Maya epic.[87]

In all times the Mayas have been great lovers of the place of their birth, and they still are. Anciently their love

[86] Herodotus II., XI.-XV.
[87] Le Plongeon, Queen Moo and the Egyptian Sphinx, p. 151.

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of the mother country amounted to adoration; they worshipped it under the shape of various symbols by which they represented it; that of a serpent with inflated breast, image of the contour of the Maya empire; that of a tree, according to the author of the Codex Cortesianus the Beb tree, a kind of thorny mulberry; or that of a species of cucumber-tree called Cat, according to Cogolludo.[88]

The Maya colonists who settled in the islands of the Aegean Sea and in the Peloponnesus carried with them their love for the mother country far away beyond the ocean; in their new homes they portrayed her as a beautiful, majestic woman whom they worshipped as Maïa, daughter of Atlas, the mother of Hermes and of all the other gods.[89] Her worship has survived through the long vista of the centuries. It has reached our days. In Spain, France, England, and other countries, she is still remembered in the festival of the May Queen, held at the beginning of May, so named in her honor. During the whole month the adoration of the goddess Maïa is solemnized with befitting rites and ceremonies by the Roman Catholic Church all over the world, and the Greek Catholic Church in all countries where it prevails, in the worship of the Virgin Mary.

In the year 431, Emperor Theodosius II, on account of riots and disturbances between the various churches, in his endeavor to bring about peace and harmony among them, summoned the Council of Ephesus, known in history as The Meeting of Banditte. Bishop Cyril, of Alexandria, came to it escorted by a rabble of sailors and low women, who caused him to be elected president of the meeting which soon degenerated into a riot; many were slain and wounded in the cathedral of St. John. With the aid of the mob, Cyril obtained the victory over Nestorius, Patriarch of Constantinople, his adversary, but he was now importuned by those who

[88]Cogolludo, Hist. de Yucathan, Lib. I., Ch. I., p. 2.

[89]The gods of Egypt, who are said to have governed that country before the reign of Menes. This is why the Egyptians designated the home of their ancestors in the west as the Holy land, the Land of the Gods. The gods of Greece and Asia Minor were the kings and queens who had in remote times lived in Mayach, who had been deified after their death, whose portraits in high relief adorn the facades and walls of the archives building and temple dedicated to the mastodon at Chichen, in Yucatan.

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had supported him, to restore the worship of the goddess Kubelé, that is, Maïa, whom they had been accustomed to honor as the Mother of the gods, the Good Dame. He then induced the Council to decree that thenceforth the Virgin Ma-R-ia, mother of Jesus, should be called the Mother of God. It is thus that the worship of the goddess Maïa was perpetuated by the Catholic Churches, and that an obscure Jewish woman came to be adored as a Christian goddess.[90]

"It is now admitted that in historical research one of the most important factors is architecture that enables us to trace what intercourse has existed between various nations. Architecture is as correct a test of race as is language, while more easily applied and understood, this being subject to such continual changes that to trace it to its beginning is difficult. An edifice retains its original features while it stands. The feelings, motives, and ideas of its builders are stamped thereon. In all cases where architects have thus given expression to their thoughts, the edifices raised by them enable us to trace their nationality and learn not only to what stage of civilization they had attained, and what they had accomplished in art, but also to which race they belonged and what affinities existed between them and the rest of mankind."[91]

Therefore, if the same kind of constructions have existed in prehistoric times in India, Chaldea, Egypt, Greece, Etruria, as in the Western continent, does not this prove that the inhabitants of these various countries must have had intimate communications? If it does not prove it absolutely, as a friend at my elbow suggests, at least it offers strong presumption that said relations have existed.

In all the countries just mentioned we find that the space between parallel walls, in all great or religious monuments, has been spanned by pointed arches, and no others; that is, by arches constructed in the same manner with horizontal slabs of stone, overlapping each other until they meet at the apex. (See Plate 17.) Could any one be criticised and called imaginative for believing that these structures have been de-

[90] Isis in Egypt, represented as a mother giving the breast to her child, is but the same goddess Kubélé, and Maïa.

[91] James Furgusson, History of Architecture, Introduction.

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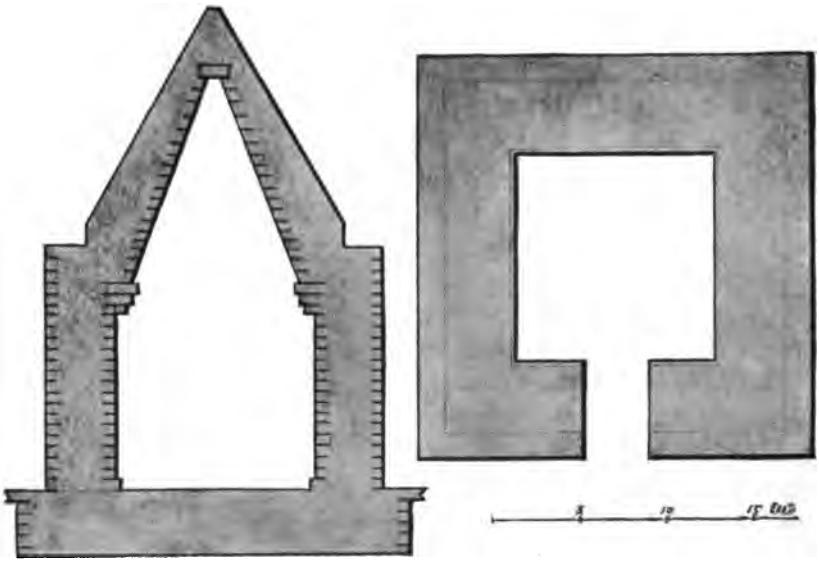
signed by the same architect, that they belong to the same school of architecture, and perhaps were constructed by the same builders?—and yet they are in countries situated far apart, separated by vast expanses of water, by mountains, valleys and rivers.

A slight digression may be allowed, to explain the meaning of the triangular arch, and why it became general—apart from its solidity. In the evolution of man's intellectual progress there came a time when some men of inquisitive mind, rising above the world of physical effects, let their thoughts roam through the realms of causation and tried to discover the origin of the phenomena that took place every moment around them. At that hour Science was born on earth. They noticed that all living beings, plants or animals, were male and female. They concluded that the Primordial Cause must likewise be male and female, by whose union the universe was produced. Hence originated the idea of a Triune God, the

Plate 17



PLAN OF TEMPLE AT CHANDI SEWN, JAVA.
From Sir Thomas Stamford Raffles, History of Java, Page 38.

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male, the father; the female, the mother; the material world, the son. The circle of the horizon became the emblem of the boundless universe, within which dwelt the creative powers of the earth, their son. They represented their conceptions under the symbol of an equilateral triangle, the simplest and most perfect geometrical figure that can be traced within a circle. The triangle with apex upward symbolized fire; with its apex downward it was emblematic of water. The interlaced triangles typified fire and water, by whose union all things were produced. They were, therefore, according to the Maya philosophers, the image of the Creator.[92]

Like the Mayas, the Egyptians likened nature to the equilateral triangle, the most perfect and beautiful of all triangles. They assigned number three to the Great God.

The Chaldeans also symbolized the Ensoph, or Great Light, by an equilateral triangle.[93] So did the Hindus figure the great AUM, as we see in their Sri-Santara or cosmogonical diagram.[94]

In the Egyptian as well as the Maya hieroglyphics, the equilateral triangle is the emblem of worship. We see it over the altars in Catholic churches, with the all-seeing eye of Osiris in the middle. The same emblem and its meaning is familiar to those who visit the Masonic lodges all over the earth.

The triangular or pointed arch was symbolical of the Triune God. It is the distinctive feature of ancient American architecture. We find it in every civilized country, in remote ages, in Asia, Africa, and Europe, particularly in monuments of a sacred character; and there, where it is, we also find vestiges of the Maya language, Maya traditions and religious conceptions. The Mayas invariably embodied their cosmogonic and religious conceptions in the shape of their temples; and it is well to notice that the form of the floor of the apartments was invariably in Mayach as in Egypt, Chaldea, Etruria, Greece, and nearly every country, an oblong square, as it is yet with us. That geometrical figure, shape of the

[92] Le Plongeon, Queen Moo and the Egyptian Sphinx, pp. 17, 260, et passim.
[93] Le Plongeon, Queen Moo and the Egyptian Sphinx, p. 26.
[94] Le Plongeon, Queen Moo and the Egyptian Sphinx, p. 22.

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peninsula of Yucatan, stood in the Egyptian and Maya alphabets for the word Ma, which meant, in Egypt as in Mayach, place, country, and, by extension, the earth. Ma is a contraction of the Maya word, mam, ancestor. The Egyptians and the Mayas represented the earth as an old man with his face turned toward the east.

The ends of each apartment with the two sides of the triangular ceiling, the perpendicular lines formed by the intersection of the walls and the horizontal line formed by the floor with the end wall, form a pentagon—mystic number five whose name in Greek, penta, conveys also the idea of the universe; while its name Ho, in Maya, is radical of Hool, the head, hence the Deity.

Then lastly, the number of planes forming the rooms—the two of the ceiling the two sides, the two ends and the floor —seven in all, shows that the builders hid in the construction of their edifices, in Greece as in Mayach, the esoteric doctrines of their philosophers, regarding Deity and the universe.

Exoterically, the seven rays of the solar spectrum were represented by the Maya scientists in the shape of the *Ah-Chapat,* the seven-headed serpent; in India by the seven-headed serpent, seat of the god Vishnu; and in Greece by the seven-rayed god Heptaktis. These were epitomized in the primitive colors, red, blue and yellow, that formed the solar trinity, typifying spirit, matter and spirit-essence. Seven is divided into a quaternary and a trinity. The universe 4, the figure formed by the perimeter of the floors—an oblong square—and the Spirit of the universe 3, the triangle formed by the pointed arch of the ceiling.

Pythagoras called number 7 the vehicle of life, as it contained body and soul. The Greeks from the remotest times made use of the pointed American arch to span the space between walls, as we see at the entrance of the tomb of Atreus at Mikene. It continued to form the main feature of Greek architecture. We find it in the pediments invariably supported on four or eight columns forming the façades of the temples of the gods. The Romans imitated them and the modern architects followed their example.

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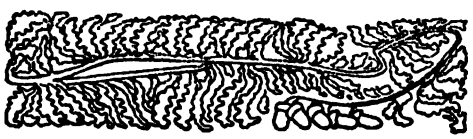
As we find that the Greek language was composed of many Maya words and roots, so in the Greek temples we see embodied the religious conceptions of the Mayas, that are likewise symbolized in the architecture of all the civilized nations of antiquity where the name Maya was known.

So it has come to pass that the ancient Maya architecture culminated in that of Greece, which serves as model for many of our public buildings.

Unless this extraordinary identity in the language, architecture, and many other things that could be enumerated were it necessary in the present instance, be attributed to mere casual coincidence, which is most improbable, it must be admitted that in very remote ages the Greeks and the Mayas must have been branches of the same family; or that they have had most intimate relations; and that the Mayas had such a predominating influence upon the former as was manifested in many of their customs, cosmogonical conceptions, and even their mode of dressing.

According to the relation of Sonchis to Solon, of the attack on Athens by the Atlanteans, and their repulse, defeat, pursuit, even in ships, by the Athenians, the communications between the people living in the countries bathed by the waves of the Mediterranean and the inhabitants of the "Lands of the West," lasted until the time when the Atlantic ocean became shallow and muddy, and the navigation was impeded by the submergence of the "Land of Mu"—Atlantis.

(*To be continued*)



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JULY

By THE AUTHOR OF "EASTER IN NATURE"

PEOPLE wise in such things tell us that parts of June and July are "domestic," and for "love and emotions"; that those born in the signs of Cancer and Leo are active, maternal, sexual, and generally very sensitive. Naturalists call this period Summer, and we all observe the shimmering lights of the field; we miss the bird's song; the woods are often hot instead of cool; the roads are dusty, the air torrid; insects abound everywhere and most of them torture us night and day. The butterflies talk soul life; the ocean, the lakes and the watercourses dream about other worlds.

All this suggests peace to the careless mind. But it does not mean peace. The Great Mother is hard on us at this time; maybe we would call her a tyrant just now. If we are not careful she blinds our eyes with abundance of light, and smite us with an excess of heat. On some days she seems to maintain her concealments, like a moth folding its wings and looking like the bark of a tree. On such days she does not show us the benign repose of the Buddha, or the eloquent repose of the goddess of mercy, but the terrible face of the Sphinx. She seems untouched by emotion, like the pyramids and the columns at Abydos; and yet, the wise people among us say that this period is for "love and emotion." Perhaps there is something terrible in "love and emotion." Terrible? Yes! And they know "the imperious call of the wild." Is it "love and emotion" with their "call of the wild" which stir the city people and make them long for the Open and the wilderness, and sometimes send the unwary out where they are lost because they have no more the original senses which open Mother Nature's resources?

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Let me say in all reverence: Nature at this season is crafty. The ease and indulgence which the ignorant seek, turn out to be toil and suffering. The Mother will not reveal her Summer mysteries to arrogance and bluster. She loves the audacious fellow, but will stand no affront. Go out into the desert against her advice, and you will find her absent when you call. Get beyond your depth, and the waters close over you with the same indifference as they swallow a stone thrown by the small boy.

The Assyrians personified fire, or thunder, and called it "the prince of the powers of the air" in Summer. He was a "flaming sword," and also "giver of abundance." He is the tyrant of the Summer and the Great Mother's workmaster for "love and emotion." He is her hand; the thunderbolt her "gift," is called "warm light" or "glory." But it is not him we are to fear or worship. It is the Mother, as Beltis, Cybele, Rhea or "Bona Dei," who is to be recognized. He is only her prophet and evangelist.

But, is "Jupiter Tonans," thunder, only a flash, a prophecy? Nay, he is both a "flaming sword" and a "giver of abundance," and that means ethically that he is both pleasure and pain. But pleasure and pain are the two powers which build up the moral sense. The moral sense, according to Herbert Spencer, is not ultimate, but derivative. The moral sense is thus instilled by fire, by light, by thunder, or bred in the full passion of Summer. Let us be thankful for Summer, and especially if it vacates the mind and heart and turns us away from the details.

Up to the age of thirty, Darwin tells us, he took intense delight in poetry, pictures and music; but at sixty-seven he writes, "for many years I cannot endure to read a line of poetry," and he found Shakespeare intolerably dull. Darwin won fame by his one-sidedness, but he lost the truly human elements of the arts. He wrote that he regretted his condition, but was not able to vacate his mind or drive out the details. Summer means balance; it justifies Keats' classification of the universe as "things real, as sun, moon, and passages of Shakespeare." (See Keats' letters.)

I may well call July the month of light, light visible and

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invisible, the Mother's plastic way of revealing herself. Without light no lines, no colors, no sculpture, no painting.. Without these, no drawing force out of night and mud. Light means subject or the "I"; darkness means substances, foundations. Summer is the "I." Winter is the "Not-I." In light I can see myself; identify myself by it, because it makes me what I am. In Summer I can triumph in nakedness and be free. In Winter I must cover myself, and the night hides me. Summer, light and freedom thus go together and make a trinity revealing the Great Mother.

Harvesting begins in summer. We harvest some of our crops and we realize ourselves as in no other month. In spite of the heat, we stand straighter on a Summer day than on a Winter day. The winter cold bends us; we crouch and sink back to the circle line of the embryo, back into substance. To be straight is spiritual harvest. Straightness is like "the flaming sword" of the Summer sun's rays and Apollo's darts.

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"LITTLE CHILDREN"

By FRANCIS MAYER

"Im Willen der Vernunft sind wir der Sternen und Elementen Kinder, und herrscht der Geist der Welt über uns; wo wir aber aus dieser Welt Willen ausgehen, so herrschet der Geist Gottes in uns, und bestätiget uns zu seinen Kindern."—Jacob Boehme.

IN answer to the question of his disciples, "Who is the greatest in the kingdom of heaven?" Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matth. XVIII: 1-3). John recorded the same teaching as a lesson given to Nicodemus. Other passages of the Gospels clearly show the Master's predilection for "children," among which passages of special interest to us is the one that the Father "hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke X:21). Who are these favored babes, and why are they so favored? Many clever solutions of this puzzling question have been offered, and the subject seems to be exhausted; yet it is of vital importance and every student ought to solve its esoteric meaning according to his own understanding. This allegory is still a live wire, and you will get vital sparks, vital intuitions, vital force, for your advancement when you earnestly approach it.

Jesus addressed his own disciples as "little children" (John XIII:33) at a time when his great heart was overflowing with love. What to the general reader seems to be only an expression of a tender heart gives us the key to the understanding of the whole Gospel-symbolism concerning children and babes. In the esoteric language of the old synagogues, "little children" was a technical expression, a synonym for initiates. The first epistle of John, where this expression is used thoroughly, proves this sufficiently, for there is ample inside evidence that it was addressed to initiates. The simile

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is perfectly logical. Initiation—not merely an initiation into the ritual and symbolism of some fraternity—but the real initiation means an exact process which starts and developes new powers in man, which leads him from "barbarism" to "civilization."

Such were the ancient mystery-initiations, at least for the few. There are initiates even in our days. I have met some who, though high in degrees, probably conceived about as much of the essence of esoteric teaching as did the average Athenian concerning the mysteries of Ceres. The goddess taught man agriculture, the use of fire, the arts and crafts; the mysteries are in commemoration of these benefits. If such an initiate were told that agriculture meant the cultivation of the living earth, the use of fire, the mastery of the living fire, the arts and crafts, the art of making and enlivening images, he would probably be much surprised. But a real initiate is in fact a child, born into another than the generally visible world. The Sanscrit word "dwidja," translated "twice born," seems to me rather to mean one who is living on two planes of existence; for though he is born and his mind is able to assimilate the finer vibrations of the ether on this plane, his consciousness is as the dreamy consciousness of a child; his new senses only begin to develop; he is still passive; the spiritual mind, the *nous* or *mens* of the ancients, and its conceiving and creating ability, is as undeveloped as is the worldly mind of a boy for the things of this world. This rebirth is only the first success, the first real step in the Great Work. Between this first step and perfection, is just as long and as hard a way as between boyhood and manhood. It is a perilous way, a via dolorosa.

The Gospels, by their statements, furnish us a good example for studying the development of such little children, concerning the development of the disciples. In all probability the disciples were already reborn, though as yet unconscious of the fact. The spiritual light was already burning in them, for they left all to follow the Master, at his first call. "He knew what was in man" (John II:25). He specially selected them, for though many others "believed in his name," he "did not commit himself unto them." But not every child

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develops into a man. Though they were specially called and had the best possible initiator, yet "many of his disciples went back, and walked no more with him" (John VI:66); so that at last the whole fraternity was reduced to the seventy of the outer and the twelve of the inner circle. (The fact that one among the twelve was unworthy does not indicate a mistake in his selection, but that it was in accordance with a mystery known to the students of the Zodiac). This self-elimination of the called but not yet ready and ripe ones, is a good illustration of the Master's statement, "Many be called, but few chosen" (Matth. XX:16) which is a translation of the older Orphic verse, "Many are the thyrsus-bearers but few the Bacchantes," in which the word "bakchoi" usually translated as Bacchantes, seems to convey a deeper meaning. In my opinion, it means one who by descent belong to the tribe of Bacchus, and not merely a follower.

Jesus knew the mysteries symbolized by wine and vine. To the Jews the vine was a sacred plant since the times of Noah and the Temple. The importance of this symbolism in spiritual teaching caused Jesus often to use it, and to speak of wine as his own blood.

Among the many references to this symbolism, the most closely connected with our subject matter is the simile (John XV:5), "I am the vine, ye are the branches," because it is followed by the statement of such far reaching consequence, that even such branches are cast away when they do not bear fruit.

The history of the disciples shows what long and hard work fruit bearing is. Even after the first elimination of the unfit ones, his disciples seldom understood the spiritual sense of the teaching of Jesus. After three years of continuous instruction, he had to leave them still imperfected. "I have yet many things to say unto you, but ye cannot bear them now" (John XVI:12), he told them. The "man" was not yet born in them, though they were well advanced in psychic powers; for even devils or spirits were subject to them. It seems they were inclined to regard this as the summum bonum; they needed to be reminded that phenomena are not the goal (Luke X:20). Nevertheless, Jesus, leaving the final perfec-

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tion to the promised "Comforter," ordained them: "Henceforth I call you not servants . . but . . . friends" (John XV:15).

It is interesting to notice a certain hierarchy of souls, indicated in the few lines of the Gospel already quoted. There is one group with which Jesus "did not commit himself," though they would have believed. The second group is, the called but not chosen. To the third group belong, the called and chosen ones. Furthermore, the question of the disciples: Who shall be the greatest in the kingdom of heaven, shows that there was a hierarchy conceived of even among those, who, chosen, had already entered the kingdom. Such hierarchy of human souls is usually based on the differences in spiritual development, or unfoldment, liberation from the bondage of matter. Its existence is easily conceived by anyone who enters the Path and realizes the long way ahead of him. It is good to think it over, for meditation on such hierarchy is apt to clean our opinions about our present spiritual position; this, on the one hand, takes the conceit out of us, and, on the other, it gives inspiration for further advancement, by opening up to our vision unexpected heights and giving more light.

Such hierarchy of essentially equal souls in different degrees of unfoldment seems not to cover the whole mystery connected with the allegory of children, in the Gospels and elsewhere. For the symbolism is general in every important esoteric system, and there are indications of a hierarchy based not only on difference in degree, but on difference of kind. But on this part of the subject I have to restrict myself to a few observations. Jesus said that there are some things revealed unto babes which are hidden from the "wise." Now "wise" means, not an initiate but one who has reached adeptship. A man already perfected is shown here as inferior to a babe. Likewise, in the Zohar (II. Sec. Mishyatim), we find, "In truth, the place reserved in heaven to the children is higher than the one reserved to the perfect justes." Furthermore, it was well known that in the Eleusinian mysteries, one boy—and one only—always received full initiation; other boys being admitted to degrees in the lesser mysteries only.

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He was called the sacred boy (hieros pais) or the page of goddesses (aph' hestias pais), and his initiation was an event of such importance that it was attended by the senate, the areopage and the people. We do not know exactly what was his part in the rites, though it is probable that he was regarded as a mediator between other initiates and the goddesses. (Creuzer. Symbolik IV. 385.) St. Croix in his "Recherches sur les mysteres du Paganisme" (I. 276) writes, "because of the innocence of his age he was believed to be the only able one to fulfil all the necessary conditions and make the divinity propitious to the other initiated by the exact accomplishment of all the ceremonies." Further, he adds, this custom "may have had a more profound sense than we imagine." In harmony with similar conceptions in such different systems as the Gospels, the Zohar and the Eleusinian mysteries, seems to be the mystery connected with the birth of the young Bacchus, the youngest god, from gods as celebrated in the Greek, Egyptian and Hindu systems.

From these higher considerations let us return once more to the "called" and "chosen." Who are these? If we follow the narration of Matthew in Chapter XVIII we see that Jesus connects the symbolism of the child with the symbolism of the lost sheep, declaring that the Son of Man came to save that which was lost, that is, the sheep gone astray, which is identified again with the little ones. What means sheep? Read the scriptures concerning the Lamb and the Good Shepherd, and it will not be hard to understand the symbolism, which is not special to the Gospels, but universal in every esoteric system. Sheep are the offspring of the ram; they produce wool. In symbolism, ram is the ram, or aries in the Zodiac; the wool is the golden fleece or the gold-hued aura. The going astray of some of these sheep is the "fall of man." The task of the Good Shepherd is to save these sheep from the bondage of matter, similar to the task of the Messiah in the Jewish tradition, which is the gathering of the scattered parts of the members of Adam Protoplastes, the created Adam. For this purpose, the Good Shepherd tells his initiated disciples to "go to the lost sheep of the house of Israel," to the sheep which are of the same tribe as the disciples them-

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selves, who are sent "forth as sheep in the midst of wolves" in the remarkable esoteric tenth Chapter of Matthew.

Furthermore, there are other reasons why initiates or initiables are likened to children. Children generally possess certain qualities, usually more or less lost or lessened in later periods of life, which are necessary to spiritual progress and therefore desirable in every neophyte. Such qualities as docility, receptivity, confidence, live imagination, purity of mind, loving disposition, these are to be retained and cultivated, and, of course, mutatis mutandis. All this was often and well expounded, so I may pass to another quality which I have not as yet found mentioned, though it is a very important one, in some respects more important than all the other qualities.

Children have usually a strong vital magnetism, the mechanism of which may be roughly sketched this way. Our flesh body receives its dynamism from the air we inbreathe, but the inner man receives his dynamism and also its food from the ambient ether, which is constantly though unconsciously taken in by us, and which, uniting with the nerve fluid, produced from the most subtle, the aromatic matter in the body, gives us vitality. This assimilated ether, force and matter together, this vital magnetism or vitality, is strong in the child, because it is taken in and assimilated by the pure young body in large quantities, and nothing is wasted. Later on, in the natural course of development, part of the current, produced by the amalgamation of the inrushing ether with finer forces and aromatic matter of the body, is turned to the reproductive organs and is used up in and by them. Again, in the natural course of further development, comes a period in which this current begins to be withdrawn by and by from the reproductive function and is turned, or at least should be turned, to the spiritual development of the mind, to the forming of the organs and fine body of the inner man. But what happens in the great majority of cases? At the time when the vital current flows naturally to the reproductive organs, the sexual function becomes a habit, and—like any other habit—the master of man. Vital force or magnetism is wasted, and when the advance of age the natural influx of the ether lessens, the man,

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unaware of the process, or too weak to break the habit, begins to spend not only surplus vitality but the capital itself. Then his personal "fall" is sealed; the inner man remains latent, undeveloped; the remainder of life shows many blossoms but no fruit. Even if he was originally a branch of the vine, he shall be cast away because of unfruitfulness. This process is the physiological reason for the admonition: Except ye be converted (the steady flow of the vital current turned from outward reproduction to the inner production) and become as little children (magnetically strong, and develop the inner man like children grow) ye shall not enter into the kingdom of heaven.

This turning of the current is the only real and effective repentance and conversion. Such a turning point is more or less pronounced in the biographies of most of the great esotericists, beginning with Abram, who after his conversion received the addition of the letter he, the symbol of immortal life, to his name. The biographies (more or less Wahrheit und Dichtung mixed) of the saints of the Catholic Church abound in stories of such conversions; perhaps the most interesting in this line is the "Confessions of Augustin." But all of them point to one conclusion, a moral lesson of good practical value, which is: the stronger the vitality, the stronger the temptation, and, usually, the greater the fall. But at the same time, the stronger the vitality the stronger will be the force attained after the conversion, by the struggle for purification.

Does such conversion mean celibacy for the remaining part of the life? Concerning this question opinions sometimes differ. Keeping in mind the physiological processes above sketched, it is not hard to find the right answer. For the neophyte who is just converted, who just realizes the dangers of the habitual and steady flowing of the main stream of vital forces to the organ of reproduction, absolute abstinency is obligatory, is a *conditio sine qua non*. It will be hard for him to break the habit, to clean the imagination, to master the unconscious; there will be many lapses and relapses, the more because, just in this time, the reproductive capacity is not to be "killed"—far from that—but kept steadily in full force,

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only converted, transmuted as the Alchemists express it, and afterwards even augmented.

So there is no bargaining at all, or no progress at all. But when a man has conquered his own nature, when the will and imagination, both the conscious as well as the subconscious, are mastered, when the current flows again as naturally and habitually to the developing of the inner man as it did before to the reproductive organs, when the strong vital magnetism of childhood is not only restored again, but even reinforced by becoming a conscious process, the man is free from bondage, he becomes his own master, and the current is his slave. This is the so called green old age, promised by most of the systems of initiation. But usually such a man will be very cautious about the management of his hardly regained capital of vitality, like a man who, though born rich, became very poor, and afterwards, by strenuous efforts, made his fortune again, he will probably be careful to use it to his own best advantage. The more so because, after the rebirth, after this entering the new, the inner and higher life, by becoming a child born from above, every man soon realizes that he took up a cross and accepted new responsibilities. Before, being ignorant concerning the real purpose of life, he "did not sin"; as Jesus said to the Pharisees: "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." (John IX:41.)

Likewise the initiated, now "seeing," realizes that he begins to build up a character which is destined to remain, in which the balance of merit and demerit, the sum total of all of his actions, is strictly expressed; and which, though his own make, is the master of his fate in the nearest future. He realizes that he becomes something new, a factor infinitely small, but nevertheless a factor or actor, in the universal life, and is called and enabled to handle a cosmic force. He attracts and assimilates, but at the same time also radiates, a force conveying good or bad, healing or destruction, as it is directed voluntarily or involuntarily in the form of conscious or unconscious suggestions radiating by cerebration. At first he will probably be surprised to find how quickly sensitive minds respond to his unexpressed thoughts and desires.

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Again, let me try to roughly sketch this process, which is in reality a very delicate and complicated one. The etheric force is and always remains essentially a generative force, no matter where it is directed, to the organs of reproduction or to the mind. In the mind, with the aid of will and imagination, it generates ideation; unconscious at first, but later a conscious production of living thoughts. These thoughts are alive and dynamic in proportion to the amount of vitality which is used in their generation. They are propelled out of the producing brain-womb with a force equal to their vitality; and they penetrate or overshadow other minds, influencing them directly or by induction. This result is evident in telepathy, also in the success of some orators, preachers, actors and of everybody who has a so called strong personal magnetism. Of course, with the adept, the amount of vitality at his disposition is large, and the process being conscious, including the direction of his thoughts, the effect is more evident. But this is only as one side of the medal; the other side is often overlooked by those who are seeking after powers. This other side is called, in magical terminology, the returning shock; it is the reaction returning to the source of action; the paying back the sender in his own coin. This is the reward for virtue, and also the reason why the evil force at last kills the black magician, simply by the force of the returning shock. It is said that such shock killed a few years ago one of the most reputed French occultists, and did that after killing the victim to whom it was sent.

Fortunately, such cases are very rare because not every magician is able to dispose of such a strong current, but it is probable that minor dabblers in magic are often hurt in proportion to their unskilled or not well intended efforts. This makes important and vital the necessity for development of thorough and unquestionable morals on the part of the neophyte, not only before but more particularly after the rebirth, because his responsibility toward himself as well as toward others is not restricted to the physical and psychic planes, later on it reaches farther. This circumstance requires of the initiate a morality infinitely higher than the standard of morals in ordinary every-day life.

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Jesus presented a little child to his disciples and said "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matth. XVIII:4). This statement puzzled me for some time. I saw how through many centuries it was misused by autocrats who, while signing themselves "servus servorum," servant of the servants, acted like king of kings. On the other hand, I saw and still see in every-day life that the humble are trodden down, as the French say: Qui se fait ver, sera écrasé! I know that modesty is a virtue; it goes well with self-respect and self-reliance, but I regarded humbleness, even at its best, as a passive virtue, and therefore not apt to lead to greatness. Nevertheless, the Master pointed out the necessity for humility; it must be necessary. Every religious teacher preached it, and unquestioning submission is a fundamental rule in every fraternity. The candidate for the highest degree in initiation, must stand again before the door, shoeless and with a cord or a chain on his neck, disrobed of all the insignia of his already high rank in the fraternity, and has to go on, led by the cord, through a humiliating process, before he receives the final initiation. After a while the sentence from Jacob Boehme, selected as the motto for this article, opened my understanding. As long as we look with pride on our earthly-human reason and intellect, and submit our will entirely to it, we are and also remain the children of the stars, and are ruled by the spirit of the world and its law; which means, rebirth on earth. But when we humble ourselves, by admitting that our present worldly intellect is unable to lift us out of earthly bondage, which is indeed humiliation for an intellectual, and at the same time submit the intellect to spiritual influences, then the spirit of God, that is, the spiritual intellect, becomes our ruler, and we are afterwards accepted as children of the One, as cells of the body of Christ, as children of the Light, who enter the kingdom, and, even there, may still advance.

The scale we climb is like this: At first, like Faust, after many years of study, we realize that we do not know anything; that despite wide learning about things, we do not know realities, we do not know any thing in itself. Thus humiliated by the failure of our efforts, but still pushed on from within, we

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try the humble way of submission; intuitively we open up ourselves and aspire. Our sincere aspiration is answered by inspiration, by the developing of intuition, later of understanding, and, finally, of love. So humility leads up to and merges into love, which is already power, which leads to union, and in which, by at-one-ment with the highest source of power, we advance in exact proportion to our loving submission. Consequently, the humblest, that is to say, the most loving, the most closely united, may reach the highest development. This means that such a soul may be united to the highest in the hierarchy of group-souls Egregores. But what does that mean? Well, meditate on the physiological process by which a molecule of matter from food becomes a brain-cell, thus reaching the highest degree in the hierarchy of cells in the body, and you shall then have an analogy or at least an illustration of the development of the soul.

Lectoribus salutem.

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DISCIPLESHIP

By CHARLOTTE F. SHEVILLE

DISCIPLESHIP in any of its phases is a process of learning, of serving with the view of mastering difficulties in order to reach an aim. Discipleship is therefore a matter of becoming. This becoming is a gradual, active unfoldment of inherent potentialities, and must, per se, be a matter of growth from within; this being the method of all bodies that possess vitality. All living things have resident within themselves the ability to do for their own progress. As a plant appropriates from its environments of soil, moisture and air that which it needs for its sustenance and growth, so must any disciple, through his own efforts, find from what lies nearest him, that which will help him to attain his ideal. Pure thoughts, pure words, pure deeds, are his for the having; the progress of the disciple being brought about by his rightful use of all means which are at hand.

To be good, to be righteous, to attain liberation, to be one with the Father, to be one with Brahman, to be one with the Absolute, are but different expressions which designate the same goal to be reached by various disciples. The knowledge of the subjective "I," which is a far more subtle understanding than is that of the objective "me,"—the feeling of identity with all that is, these are the true aims of the disciple. The attainments of discipleship belong to the immaterial, which can only be reached through the field of thought. The low cannot produce the high; hence the fundamental necessity for purity of the disciple.

No one can be absolutely disinterested in existence on this mundane sphere. We are in our bodies and must sustain them; nor dare a disciple ignore his duties and his relations

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to humanity. Our consciousness evolves but slowly, since we do not comprehend the laws of being, which are fixed. Therefore our ideals applied to the facts of daily life often exhibit grotesque forms, thereby setting us apart, as is one who is tactlessly out of harmony with his surroundings. This condition is deplorable, since it cannot express that steadiness of service which ought to be ours, in the light that radiates from each one of us. The range of the innate, of the mysterious, is compelling and fascinating; the investigations therein and the pursuits thereof are prone, very prone, to lead us to exclusiveness, to morbidity, or to an unbalanced mentality. These all being the result of a species of self-hypnosis.

The revelations of what is right in the progress of discipleship ought to come out of the experiences in his everyday life. We have to cope with human instincts, with selfish passions and inherent desires, with science, with idealism; all these sway us, tending to drive to one extreme or to the other. We are over much inclined to become severe with ourselves and in our judgments of others; forgetting entirely that evenness is far better than severity; the middle way being the safer road. This middle way requires courage to travel; since it is well known that "courage is the golden mean 'twixt foolhardiness and cowardice." Zeal without wisdom surely begets delusions.

The true disciple aims for a spiritual life. Be this aim selfish, too oft asceticism pure and simple is the result. If, however, brotherhood and knowledge of God be the ideal of the aspirant, he will be of the kind that "went about doing good." Spiritual progress is humanity-service and self-sacrifice; but the service must be heart willing, and the sacrifice can have no regrettings. It is felt by all that God is the Supreme Self in all that is. This is and has been the experience of mankind in all histories. The spiritual life is one, for Divine Consciousness is one. The attainments of the sincere disciple are found in the coherency, in the unity, of the spiritual world. The unity of the spiritual world is "quiet, firm, deep and constructive." From this all abiding reservoir—the principles of which exist within himself—the disciple draws through his faith, and through his obedience to the supreme

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law of Being, that which he needs for guide and sustaining as he treads his path. A true disciple strives for knowledge with understanding, for willingness to serve, for goodwill to man as he lives his own life among his kind.

Our faith in our ideal is the driving wheel to its attainment. Faith is really the child of our unconscious knowledge. The imperfect evolving of our knowledge through our faith is the field of many mistakes. The realization of that which makes no impression on our physical senses is extremely vague, or not at all. We formulate from our desires and from our impulses; we reason where premises are most faulty; we often ascribe the qualities of the universal to some one of its parts, and vice versa; we function by including, then by excluding; by defining, then by narrowing; by strenuous activities, then by apathy. The pitfalls of the disciple are numerous through his ignorances. His very zeal is often his greatest hindrance and stumbling block; whereas, had he but an honest doubt, working it out with patience and intelligence, his very doubting would lead him to clearing knowledge, and so toward a solution of his perplexities.

One's individual responsibility to himself is much overlooked. "Man, know thyself by thyself" has fallen on non-hearing mental ears ever since the oracle pronounced it. Each one has that within himself which responds to his call. Our individuality is involved and we must bring it out. There is no other way. "Work out your own salvation" is but little understood and practised by the best of us. The way of accomplishing this is an alone way. It is comparatively easy work to shift our self responsibility to an ideal personality, thus becoming hero-worshippers, or to fall back on creeds and dogmas, resting therein content. It must be our very own understanding that reveals to us; it must be our very own love which will enlarge our scope of activities. Brotherhoods will be as naught in our practice, do we not understand and do we not love from our very own being.

Wisdom and intelligence are close of kin, but we confuse the real with the transitory, the cause with its effects, the action with its fruits. Hence, right discrimination,—which is the highest common sense—is paramount in the disciple's

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way of life, for it is his balance wheel, and at the same time his lever in the use of his forces. Correct discrimination yields the golden mean between the extremes of self-indulgence and self-mortification. By "being temperate in all things," the disciple keeps in reserve, ready for use, those powers which work without being sensational; but which, nevertheless, will make him known and felt as one who is reliable, sure, strong and steady, among his fellow men.

In all attainments it is necessary to serve from the lowest toward the highest. Our path of ascent is what we make it. Practically, a disciple dare not cut loose from coping with the world as he finds it. To be active in the world is the primary vocation of us humans; and it is safest and sanest to do that which lies nearest, using it as a stepping stone to onward and upward. A disciple cannot stand still. The Law of Being compels either progression or retrogression. In our work, repression is not synonymous with conquering; neither does a refusal of contact with humanity fullfil the law of progressive discipleship.

We of the occident have the experiences of the disciples of the orient, by which we may profit. Mankind has head and heart; these correspond to analysis and synthesis, to repulsion and attraction, to hatred and to love. Cultivating the heart yields devotion to its object; cultivating the mind will bring us discrimination; but our discipleship—which is the method of our religion—must also yield recognition and toleration of differences in all others—thus leading us to unity with our Father, which envelops us in the friendship of God. In the matter of our becoming as our aim, whoever or whatever be our teacher, we must not lose sight of the fact, whilst the teacher supplies help, it is the disciple who must grow from himself. He must so intelligently use this vitality that it will produce the most good.

Man is not God; he is but a reflection of the Divine, and therefore needs a personal God, which always responds to and comes from the highest within himself. A personal God must be vastly more than an anthropomorphic man to a disciple. An impersonal God we fail to comprehend, as we fail to understand absolute space, which has neither attributes nor

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boundaries. We only sense space through what it contains; and thus we sense God, who is made manifest through his works. Our possibilities, our potentialities, are God—but not so is our present condition. Therefore we must cultivate obedience to the behests of the highest in our discipleship. It is in the quality of our obedience to that highest, whereby our status of discipleship is shown.

In our western scriptures which are ours by inherited Karma, we may read and learn of the way in sincere discipleship from "The Sermon on the Mount." The beginning of the way is being "poor in spirit;" its becoming is "pure in heart," when we "shall see God." Being as "the greatest in the kingdom of heaven" consists in living and teaching the laws of the spiritual world. It is a life of service, of activity, of contact with humanity. It is a life full of beneficence, doing the will of the Father. It is a life of good will to men, which is prompted by our light within. Gloomy austerity does not become a disciple. A cheerful disposition radiating sunshine through life; brightness in thoughts; ways that win and inspire confidence on account of their intrinsic uprightness and beneficence; attitudes that suggest help, bathed in the atmosphere of human sympathy;—these all belong to a disciple's true earnest; this is the form of "living the life" which it behooves us to make ours in forming the nucleus of a true brotherhood, whilst we strive to attain our individual aims.

Pure thoughts, pure words, pure deeds—which triad is ascribed to Zoroaster—to us become right belief and aspiration; right speech and memory; right conduct and right livelihood. Our crowning work is evolving our conscious individuality to blend with the consciousness of the Great Over Soul; thus obtaining right ideals which will cement our at-one-ment with the Supreme.

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THE BROTHERHOOD IDEA

IV.

By C. H. A. BJERREGAARD

IN this series, of which this is the fourth and last, I have endeavored to define the differences between the Universal Brotherhood, which is of Eternity, and those fraternities which anthropologists call "artificial" because they are a result of artifice or designs and often of cunning.

Fraternities or "artificial" brotherhoods have their uses. They are commonly established for worldly purposes. To join an "artificial" brotherhood with the avowed purpose of using it for worldly success is merely business. But why are many of such brotherhoods surrounded with mummery and pretences, if their object is honest? Let such brotherhoods be open and accessible to all who will work for their aim and end. By being open they become clubs or associations or societies, and thus they are in thorough harmony with the democratic spirit of the age, and, as before said, they are of value in farthering one's ambitions and selfishness. Brotherhoods of this kind do not fall under philosophical criticism. I am not speaking against them; I am analyzing those which claim universality and occult power, and have neither. There are many of them in the world; there are several in this country. These falsifiers, who claim connection with brotherhoods from antiquity and who pretend to occult knowledge and power, bring discredit upon the sincere people who seek through Theosophy and Mysticism, to penetrate to the ground of things and the Inner Life.

The three previous articles have in the main dealt with analysis. In this last, I wish to lead your thought t othe Inner Life, and from that point of view to say something about the Universal Brotherhood Idea, or, as I prefer to say, the Universal Sisterhood Idea.

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The Inner Life is objective and subjective, manifest and unmanifested. It cannot be described or defined; if it could, it would not be the Inner Life. The reason for this lies in its very nature. It is spiritual, eternal, transcendental, all that which is real and beyond sense, intellect and the natural faculties of psychic man. All phenomena apparent to these faculties are of ephemeral value only, though they derive the life they have from the Inner Life. While the Inner Life cannot be described exhaustively, it can be lived and manifested in acts. Life is its interpreter and manifestor. It is an experience, not merely a thought. It is full of eternal fires; it is warm with intense pulsations; it is rich in manifoldness; it is of abysmal depths and spiritual heights; it is without a peer in wisdom and moral grandeur; it is the sphere of the highest heavenly powers and the adytum of all cosmic energy. Its door of entrance is love. Its temple interiors is love, and so are its walls, roof and foundation. It teaches love. It conducts us into the sanctuary of our hearts. It is behind all religion, philosophy, art and even science, when the student has been touched by the mystic wand. It asks only devotion, faithfulness, in return for its heavenly blessings. It never rejects any nor throws anybody out. We fall into the pit by our own acts. The Inner Life is not strenuous; it is simple and works by what the Tao-Teh-King calls Wu-Wei, "not striving." It manifests itself in mysticism, which is its special earth form. It can be seen in Nature, the Great Mother, Sophia, and way of making herself visible. It can also be seen in human life, when that is original, simple and not wrapped in veils of learning or intellectualisms. The Inner Life is not psychism, which is only a shimmer, fumes from terrestrial mud and chaos. The Inner Life is the real, as against fancy. It is clearness and definiteness, as against the unsubstantial wraiths and human shells of spiritism. A life which is not of the Inner Life is death or at least only a semblance of life. I have written much about the subject and refer to it.

In this article I wish to go back to my thought in the first article, in which I spoke of sisterhoods. I want now to argue, that to speak about a universal sisterhood is a better phrase than a universal brotherhood, because the core of existence is

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feminine. Not that I merely want to change the phrase, substitute femininity for masculinity—that would not take us very far or be a radical improvement. By abandoning both terms, because they are sexual, we shall get to the conception I refer to. The conception is this, that femininity is a better and more potent expression than any other power, certainly more so than masculinity. For it cannot be shown that masculinity is any more than the stimulating and constructive force in existence, while our intuitions readily think of the feminine as an original source, a grand abyss out of which have come the world, as well as all the gods and man.

When they in the Orient say that one mother is greater than a thousand fathers, they mean to define the creative energy of the universe as feminine. The real core of all the ancient mysteries was not merely the duality of nature. That nature is a system of nuptials is easily enough seen, and all neophytes were passed through elaborate initiations merely to emphasize the law. But the core of the mysteries was the doctrine of the Great Mother, the Eternally Feminine. It was symbolized by the adytum of the temple. The adytum was the innermost and most important, the secret chamber of the ancient places of worship. The temple edifice was constructed around the adytum. The adytum was not merely a chamber in the temple, it was the temple. In the temple at Jerusalem it was called the Holy of Holies. The teachings that are concerned with this, the core of the ancient mysteries, are those of the Inner Life.

As little as the Inner Life can be described, so little was the adytum accessible. It was only in the temple at Jerusalem that the adytum, the Holy of Holies, was accessible, and that only once a year and by the high priest. Elsewhere the adytum was an empty and dark space without any door or light, in order to symbolize mystery. Some confused tales tell about a serpent in the Egyptian sanctuaries.

Femininity, as I now use the term in connection with the idea of sisterhood, expresses that mystery which the ancient mysteries or temples symbolized by the adytum and which modern science—ignorant of the true meaning—expresses by the term energy, and which science vainly tries to explain.

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Energy cannot be described in terms that exhaust its meaning, but we can live in energy and we can manifest energy. It cannot be exhaustively described, but it can be lived and manifested in acts.

When the ancient philosophies tried to express these mysteries, they spoke of spirituality. When the ancient poet-theologians tried to express these mysteries, they spoke about the Great Mother. If we speculate upon the nature of the universal brotherhood or sisterhood, we must think in terms of the Inner Life; we must speak about spirituality; we must get into communion with the Great Mother—she of the adytum, she who is Energy; she who is the source of the universe, the gods and man; she with whom we may live yet whom we cannot know because our faculty for knowledge is not yet fit.

From this point of view we must judge our own thoughts, we must criticize our lives and those who wish to teach us about the universal brotherhood. If you should be invited to join a brotherhood or sisterhood, submit it to such examinations. Do not join till you have satisfied yourself. A disappointment only rouses the latent hell in the soul, and pours bitter gall into all your life. It alienates friends and even life partners, and nothing worse can happen. If such alienation is not death, it means paralysis and blight of life. A mistake in regard to a brotherhood is as disastrous as a mistake in marriage, because the relation is so personal in character.

A brotherhood is either a savor of life or a savor of death. A person's value out of the ordinary, the commonplace, is determined by his or her relationship to the universal, the universal expressed either as spirituality or as the Great Mother. Where there is not some longing for and some endeavor to reach spirituality or the Great Mother, there is no philosophy nor poetry nor religion. I do not think that person is spiritually worth much who has no sense of a finer essence behind the concrete objects of his surroundings; who has never perceived something of the unseen power that "floats though unseen among us" and which consecrates life and gives it the stamp of its own nature. The power that "floats though unseen among us" is the power, I use Swinburne's words, which speaks to us this way:

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"I am that which began;
Out of me the years roll;
Out of me God and man;
I am equal and whole;
God changes, and man, and the form of them bodily;
I am the soul."

"Out of me man and woman, and wild beast and bird; before God was, I am.

"I am thou, whom thou seekest to find; find thou but thyself, thou art I."

It is the same power which shames the soul who professes ignorance.

"Hast thou communed in spirit with night? have the winds taken counsel with thee?

"Have ye spoken as brethren together, the sun and the mountains and thou?"

It is by such communion the Great Mother may be known. She, herself states what she wants of us:

"I bid you but be;
I have need not of prayer;
I have need of you free
As your mouths of mine air;
That my heart may be greater within me, beholding the fruits of me fair."

And again:

"O my sons, O too dutiful
Towards Gods not of me,
Was not I enough beautiful?
Was it hard to be free?
For behold, I am with you, am in you and of you; look forth now and see.
Man, equal and one with me, man that is made of me, man that is I."

That is what I mean to intimate by femininity. The poet's

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admirably express the world's oldest thought and all that the original religions taught.

A cry like that is always heard and the Mother's presence is always felt. If you doubt it, put your soul into the prayer, and your soul will appear to you in the transfigured power of universality, and you will realize that the universe, the gods and men, are members of one family. Brotherhoods, or rather sisterhoods, are not Utopian ideas in the present day world. All who have the inspiration of the New Age have the will to brotherhoods, to living and breathing co-operation, to actual relations, not to mere romantic dreams. The present day world—as far as it moves in the direction of the Inner Life and the New Age—is able to recast its forms of thought. Let us consider the universal sisterhood instead of the universal brotherhood. The New Age is the age of the Great Mother.

If you wish to convey a thought to another, you use words; if you would convey feelings, you do it not by thoughts, but by forms of art, images, rites, by ceremonies or symbols.

The Inner Life speaks in forms of art, in images, because it is energy, because it wants to convey life. Apply this method to Jesu life and you will understand him. He taught that way, and that was why the common people liked to hear him, why his words conveyed healing. The learned ones were neither simple enough to listen nor free and open enough to receive an influx of the Great Mother's power. If I were asked if the universal brotherhood or sisterhood had a prayer corresponding to that which Jesus taught his disciples, I would answer, Yes. Here it is:

"I find Thee, O Most High, where'er my glance I send;
At the beginning, Thee—Thee also at the end.—
If toward the source I fly, in Thee 'tis lost to me;—
The outlet would I spy,—that, too, breaks forth from Thee.
Thou the beginning of art, that doth its end enclose;
Thou art the end that back to the beginning flows.
And in the midst art Thou, and all things are in Thee,
And I am I am I, because Thou art the midst of me."

I call this the prayer of the universal brotherhood or sisterhood because it makes no distinctions. It is the universal

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soul speaking to itself. No one can take a single step in the Universal Sisterhood church who wishes to stand in separateness. The Great Mother only admits those who ask for her, who become members of her own body. The condition for brotherhood or sisterhood is revealed in this law:

> "Wert Thou not out of It, how coulds't Thou seek it?
> Wert It not out of Thee, how could it be thy guest?"

It is this mutuality, this being part of one another, which constitutes the difference between membership in the universal brotherhood and membership of a fraternity. And this mutuality and being part of one another is not a making of the human will, it results from co-operation. You are not made for the brotherhood or sisterhood, nor is the brotherhood or sisterhood made for you. You are and ever will be "coming to be" one another. You open into one another, grow out of one another and into one another. This is the key, if you wish to make application for membership. The whole is a whole. That is the secret which maintains the universe in harmony. Integrality is the principle which holds all parts in union. This is a truth known from the remotest ages. Philosophical thinking began by hunting for a term, broad enough to contain all the various methods of expressing this truth. It runs like the red thread through human thought systems. But while philosophy has been very busy with problems, art and religion have not been (as far as I can see) industrial enough to urge that truth as a life-principle as an aim and end, for all the aesthetic, ethical and religious contributions are fewer and less powerful, except where a philosophy of the idea of "church" has been worked out, and where the full meaning of "the Lord's mystical body" has been understood. Up to our own day the mystics have led in that life and understanding. In our own day, here and there are some who have discovered the mystery; but whether I can or can not call them mystics, I do not know. I think there are no mystics of the old type in the world today. While it is well to inquire of the philosophers about their results, it should never be forgotten that philosophy only speaks abstractly. Art and religion por-

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tray directly and concretely what philosophy only portrays abstractly.

The Great Mother's language runs in art forms. It is one of color, of form, of musical notes, and all these bathed in enthusiasm. The New Age speaks a new language. Words are no more sufficient. We use impressions, color forms. A soul can be illustrated better by a color scale and musical notes than by linguistic expressions. The modern language is one of sight, not of hearing. It impresses by influxes, not by arguments.

No one can stand alone or live separately; that is against nature's order. Nature is not only cooperative in all her parts; in nature all things mingle and are not single. Where we, in virtue of our power of freedom, refuse or remain indifferent to co-operation, or ignore the just mingling, we fall out of order and come into conflict not only with the universal plan and order, but also into conflict with ourselves. The Christian religion calls that condition "sin." The conflict is not merely a mistake or fault, it is a sin. The difference between a mistake or fault, and a sin is, a fault or mistake results from misunderstanding or ignorance; a sin is a volitional act and reaches much deeper in its effects than a mistake. A mistake or fault resembles a cloudy atmosphere, which prevents a clear view of the sun and the heavens. A sin is a cataclysm, an earthquake, that brings disaster. As this is nature's order, it is evident that we should endeavor to be in order to realize ourselves as integrals of a grand whole—the Great Mother. I want to return to what I have quoted the Great Mother as saying:

"I bid you but be—
I have need of you free—
O my sons, O too dutiful
Towards gods not of me,
Was not I enough beautiful?
Was it hard to be free?"

It is strange, but a fact: Theology has forced many nations to exist simply in order to serve god; not to live their

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own life, but for that of a god—and in most cases, a jealous god. In the interest of their god, the Mohammedans are forbidden both sculpture and painting because these arts may lead to the carving and painting of forms which the god would call idols. The Jews must quit work and pleasure one day in the week, in the interest of the god. Socrates was executed and Anaxogaros exiled, for attacking the traditional religion.

Between 1566 and 1619, Carnesecchi was burned alive; Paleario was burned alive; Bruno was burned alive. That was in Rome. Vanini was burned at Toulouse. Valentino Gentile was executed by Calvinists at Berne. Campanella was cruelly tortured and imprisoned for twenty-seven years at Naples. Galileo was forced to humble himself before ignorant and arrogant monks. Sarpi was assassinated. In Spain alone, the Inquisition condemned 234,526 persons between the years 1481 and 1525, 44 years. Such horrible tales are henceforth impossible when the brotherhood or sisterhood idea shall have prevailed. There can be no vitality in any brotherhood idea or conception unless it expresses itself in love to the neighbor. Love is the cement that holds all elements and forces in unity.

An artist, a Christian, a brotherhood or sisterhood man or woman, must be a lover. It is the nature of love to create, not to lust. Love creates freedom; there is no other power that can do it. Freedom or self-realization is the aim of all our endeavor as human beings, the object of all culture and civilization, the foundation of all conceivable heavenly bliss, being and knowledge.

Co-operation that only works benefit to the one party is not co-operation, it is satanic and devilish use of opportunities.

The Mother wants us "to be"—she has use of us "free"—she wants us to love her, not to lust after each other—Is it hard to be free? "The soul of man is a masterless thing."

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THE TWO FORMS OF RELIGION

By Louis Friis

ALL-ABSORBING monster, the world! The soul and heart can find no satisfaction in self-annihilation. The soul clamors for self-realization and is ready always to defy the universe and its immensity. Pascal challenges the Immense. He is willing to admit that man is but a reed, weakest in Nature. But, says he, man is a reed that thinks; hence a superior creature. Were the Universe to crush him, man, Pascal asserts, would still be more noble than that which has slain him, because he knows that he dies; the universe knows nothing of this.

It is that kind of spirit which protests against pantheism. These are the two forms of expression of theosophy or religion possible for cultured man. You have already chosen one of them, though you may not know it. It is the inner man that determines a man's religion. Having instinctively chosen, it is now for you consciously and intelligently to lay hold upon that form which is congenial to you. You cannot live without theosophy or religion. Both are, in the main, self-assertion of soul either in the form of the world-whole, or in the form of humanism, Self. The sages that have brought us theosophy and religions have not asked us to discuss their forms, they have invited us to live them. Their gospels were not programs of philosophy, but new forms of history offered for the betterment of our lives. Thus all theosophic and religious sages are really so many messiahs or bringers of love, purity and ways of living. They come to us with dynamics, powers that drive, springs of passion and righteousness. And they ask us to give our life to religion and theosophy, not merely our thought about them.

I ask not that you give thought about any of the two forms of religion. I ask that you set your life in upon one of them; the one your instinct directs you to. Only life can create life; only love can beget love. Theosophy and religion are life and love. Hence, none may be without theosophy and religion. To try to is suicide. By theosophy and religion we gain spiritual regeneration.

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FREEDOM—MENTAL AND PHYSICAL

By GEORGE BROWN

HISTORICAL records, ancient and modern, furnish evidence of the continuous struggles of humanity against organized and powerful combinations of prelates and priests, as well as of kings and nobles, and generally holders of privileges and lovers of authority, who have dominated the vast majority mentally and physically. Clericalism has invariably been antagonistic to the dissemination of any knowledge which had a tendency to render uncertain or disprove any of the doctrines or creeds appertaining to the system of religion it depended on. The clergy of every denomination have usually claimed to be the only competent interpreters of the scriptures, and any decision they rendered to be infallible. The denunciations and persecutions which many conscientious people have suffered, for not being able to agree with the doctrines of the churches, is of the intolerant attitude of those who professed to be followers of Christ, and whom they call the Prince of Peace. Many who have liberated themselves from the mental thraldom and stultification caused by some of the dogmas of clerical hierophants, and who have endeavored to disseminate knowledge of an elevating though more liberal character, have incurred the displeasure of the clergy and have oftimes been effectually silenced.

Ecclesiastical history is melancholy evidence of the demoralizing and degenerating effect of doctrines that are not open to criticism but require buttressing up by physical force and chicanery. When a religion gained the mental ascendancy over the population in any country it has usually been intolerant of any dissension from its views. No matter how laudable had been its previous efforts for freedom, yet as soon as it had gained supremacy it insisted almost without excep-

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tion on the obliteration of individual opinions, and enforced obedience and subservience either by physical strength, mental domination, or a species of terrorism created by belief in purgatories and hells with awful punishments, in states after death. The pernicious effects of such doctrines as these upon an ignorant and superstitious mass and the deterrent it was to the mental and spiritual progress of mankind cannot be calculated. Authority as exercised has often been an obstacle to progress and the cause of hate and rebellion amongst the people. Wherever mental and physical subjection is greatest, there the condition of the populace is the most deplorable, a fact that is apparent and can be easily verified.

Acceptance of the teachings of Theosophy does not imply subjugation to any creed or formalism. Anyone who clears his mind from preconceived ideas, and gives these teachings due consideration, will perceive the spirit of toleration and fraternity which pervade them. He will see with a similarity yet an infinitessimal differentiation in all humanity, and he will be able to gather from these facts, the futility and absurdity of trying to force people to think and act alike. It has been observed by a French economist and philosopher, Proudhomme, whose whole philosophy is based on liberty, that liberty is the mother of order, and not the daughter. Whether we agree or do not agree with the sentiment of this aphorism, it is certain that the love of mental authority and mental domination is to be deprecated. It stultifies those who practice it, and those on whom it is practiced. When we are so presumptious as to want others to be forced to conform to religious ideas we consider right, then we assume not only the right to judge for others, but also seek to establish a mental dictatorship, which is contrary to brotherhood and which has ever been condemned by instructors of mankind. If those desirous of enforcing their views or of having them enforced would consider of their past history, they would see how greatly their opinions have altered, opinons which they would have been just as ready to enforce then, as they are those which they hold now. The thinker is humbled by his past experiences, and is less desirous of forcing his views upon others. He realizes how little he really does know and so becomes less dogmatic,

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less impervious, and more inclined to listen to the suggestions of others, and although determined to judge for himself, he recognizes that the truth may come to him in various disguises, disguises which only those in a receptive state of mind will be able to penetrate. Consequently, the necessity is evident, of keeping an open mind free from prejudice or conceit. It has taken centuries of struggles to counteract in some places the effects of the mental domination emanating from the Church of Rome and the physical slavery and misery resulting therefrom, while in other places the domination of that church remains supreme. Its clergy have ever sought to retain and perpetuate the mental supremacy possessed by them, fully knowing that without it their temporal power would speedily crack, crumble and vanish, as indeed it has in all places where and in proportion as the general knowledge has advanced. Other religious sects while dispensing with some of the doctrines of the Catholic Church, were just as ready to persecute and silence those who did not agree with these sects, and just as intolerant of opposition. The clergy of all denominations have always tried to control the education of the children, because well aware that if they inculcated their dogmas while the mind was supple, the impression thus made would be most powerful, for, "as the twig is bent, so is the tree inclined."

It is an indisputable fact that science was an important factor in human progress, but it is ludicrous while painful to libertarians to witness the vehement and vituperative denunciations with which some of the representatives of science have assailed metaphysicians and others, who maintained theories and held views which do not harmonize with their own. A hierarchy and absolute rule of science is as much to be dreaded and must as firmly and steadily be resisted as any other body who seeks to obtain the powers of government, so they may practice their theories and experiment with society, independent of individual sanction. A scientific priesthood would be as intolerant, as dogmatic and as little inclined to pay attention to a dissentient voice, as were religious organizations. The answer to laymen who objected to be made the subjects of their experiments no doubt would be: that they were not quali-

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fied to judge; and, like the clergy, they, the scientists, would claim to be the only competent authority. It has been the aim of all power to entrench and perpetuate itself; and is science likely to prove any different?

Signs are not wanting that they would like the support of governments, so that some of their theories could be practiced on an indifferent public. Take the system of Eugenics, which has ardent votaries, advocating state action. The statistics compiled by Mr. Davenport are triumphantly quoted in its support. Its theories have been advocated by ancient as well as modern philosophers, and when superficially examined they seem beneficial. But a more detailed and broader study will disclose that they evolve a bureaucracy by which neither mental nor physical freedom would be allowed. It implies a subservience of individuals to medical experts. If a person were not up to the standard of physical efficiency they set up, he must remain celibate. Only those who they pronounce fit would be allowed to propogate. Would the supporters of eugenics be satisfied with the regulation of marriage alone? I think not. It would next be urged that when two persons were found to be medically fit, that the state should keep them so, by properly feeding and housing them and giving them periodical examinations and the able medical attention of those who pronounced them perfect. Then the progeny would also require the attention of officials. Eugenics logically involves a complete system of state supervision and socialism. The history of science is one of progression, and this should modify the claims of its devotees. Science never is, but is ever becoming. Its facts are ever changing, new discoveries, new data, new ideas are ever coming to light. What appears indisputable today, may be proved error tomorrow. Knowledge of this should prevent scientists from being too positive of the correctness of their theories. They should be less anxious to become authoritative, more inclined to investigate, more ready to trust liberty and try to be the instructors of humanity instead of its rulers.

The teachers of mankind have been of more service to them than the governors. The object of instruction should be to develop self-responsibility, self-reliance, mental equi-

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poise, dignity, moral rectitude, reciprocity. It should inculcate a reliance upon well defined ethical, inherent principles instead of external laws, a love of righteousness, rather than a fear of punishment, and an earnest resolution to work for the liberation of humanity from mental and physical subjection. The people have by long and laborious processes disposed of the divine rights of kings and pontiffs, but are still obsessed with the delusion that the majorities of democracies possess rights which do not appertain to the individual, and think because they have the power they have the right to enforce their will on the minority. Eternal truth is independent of majority or minority, and what is wrong for one to do, is equally wrong for any number, and the law of Karma applies equally to one as the other. The progress of the human race, depends on its power to assimilate knowledge and to apply it. The individual or the nation who live the nearest to the eternal verities of truth, liberty, justice, will be the happiest. The nation that lives the nearest to these ideals, will survive the longest.

We may not be able to define these principles with mathematical exactitude, but we can try to come as near to them as possible. From theosophy we learn that the object of life is for the mind to gain experience. Therefore, surely, an acquaintance with these principles is of great importance, and will prove a permanent benefit to us. A man has not found himself and the reason he lives, until he has realized the power of his will. When he realizes this, he soon finds subservience to the will of another irksome and unprofitable. To desire to subjugate the minds of others is a sign of degeneration and weakness, and should be studiously avoided. It is usually the object of the subjugator to derive some pecuniary reward or social aggrandizement from his actions. Morally this is culpable. It is remarkable how little faith the clergy have in the power of their teaching to effect morality. They are ever invoking authority to do what is essentially the purpose of their work; that is, to bring about a moral reformation in society. How different the attitude of Jesus to those who professed to follow him, his lowly mien, his belief in the inherent goodness of man, his preference for liberty, and the

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absence of any desire for power. What is wanted is for every man to be a law unto himself, to be free. But we cannot be free until all society is free. Goethe says:

"From every power that binds the world in chains
Man liberates himself when self-control he gains."

That is the goal, self-control, self-mastery, which every one must acquire before he is fit to be a law unto himself. We have had wars, we have had revolutions, where men have deposed kings and rulers and have instituted republics. But that is not sufficient. We want to be free individually. The undisciplined man who calls himself an anarchist, will not improve conditions by having the power to shoot people. By that means he will make matters far worse than they were before his advent or his remedies. The true anarchist, the one who truly seeks to abolish law, is that one living the true life, the clean life. By obeying the law, he rises above it.

Mental freedom can be obtained only by those who consistently work for it, and seek the truth everywhere, and when they find it are prepared to follow it wherever it leads. Mental freedom must of necessity precede physical freedom. Liberty can never be attained by those who are victims of superstitions, and depend on external authority for guidance.

All reform emanates from within the individual. It is the individual that points the way to society. The opposite, as government by majority implies is not the proper method—those who are emancipated. No society can possibly be free while they restrict the liberty of the individual. Liberty ends where license begins. If men destroy every vestige of rancour against each other; try to put aside their own foibles, idyosyncrasies, and petty grievances they have; if they try to be free in thought and deed as well as in name, and their rivalry is for good-fellowship, and their emulation for service; if men will remember that discord and inharmony are detrimental to progress and grievous in their effects, and that kindness will beget kindness; if they try to destroy the feelings that have a tendency to promote dissension and dissolution in fraternal organizations; then will they be free. The disruption and

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dismemberment of all societies arise from internal causes. These causes should be avoided and self-restraint necessary to promote the welfare of us all should be practiced. In its absence, antagonistic, arbitrary and external force may seek to compel people to work in unison, but the cohesive principle of solidarity is absent, the seeds of decay are there, and the society that is bound by these bonds is doomed to disappear. Let us strive for that Freedom.

For in thine eyes, O Liberty, shines the true light, whereby the world is saved, and though thou slay me, yet will I follow thee!

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DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from page* 190)

10 · K

THE KABALA

MALKUT (THE KINGDOM)

PRINCIPIM (BEGINNING, DOMINION)

PHALLUS

ALL religions have preserved the remembrance of a primitive book, written in figures, by the sages of early ages; whose symbols, later simplified and popularized have furnished to the *Scripture* its letters, to the *Word* (*verbe*) its character, and to occult Philosophy its mysterious signs and pentacles.

This book, attributed by the Hebrews to Enoch, the seventh master of the world after Adam; to Hermes Trismegistus by the Egyptians; to Kadmus, the mysterious founder of the holy city by the Greeks; this book was the symbolic recapitulation of the primitive tradidtion called afterward Kabbala or Cabala, from a Hebrew word which signifies tradition.

This tradition rests entirely on the single doctrine of

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magic: the visible is for us the proportional measure of the invisible. Now the ancients, having observed that in physics equilibrium is the universal law, and that it results from the apparent opposition of two forces, deduced from physical equilibrium, the theory of metaphysical equilibrium and declared that in God, that is to say, in the first living and active cause, we ought to recognize two properties necessary to each other: stability and motion, necessity and liberty, rational order and individual conflict, justice and love, and consequently severity and mercy. These are the two attributes that the Jewish Kabalists personify in some sort under the names of Geburah and Chesed. Above Geburah and Chesed reposes the supreme crown, the equilibrated kingdom, which we find designated under the name of Malchut in the occult and kabalistic verse of the Lord's Prayer, of which we have already spoken. But Geburah and Chesed, maintained in equilibrium on high by the crown and beneath by the kingdom, are two principles which we may consider either in their abstraction or in their realization. Abstracted or realized, they take the superior names of *Chochmah,* wisdom, and *Binah,* intelligence. When realized, they are called stability and progress, that is to say, eternity and victory, *Hod* and *Netsah.*

Such is, according to the Kabala, the foundation of all religions and of all sciences; the first and immutable idea of things; a threefold triangle and a circle; the idea of the ternary explained by the balance multiplied by itself in the domains of the ideal, then the realization of this idea in forms. Now the ancients attached the first notions of this simple and grand theology to the very idea of numbers, and thus qualified all the figures of the primitive decade.

1. *Kether.*—The Crown; the equilibrating power.

2. *Chocmah.*[1]—Wisdom equilibrated in its immutable order by the initiative of intelligence.

3. *Binah.*—Active intelligence equilibrated by Wisdom.

4. *Chesed.*—Mercy, secondary conception of Wisdom, always benevolent because it is strong.

[1]There is want of uniformity in the spelling of this term for wisdom. The Hebrew word is חכם —literally Khakhma. Yet we find four or five forms of spelling it in a few pages. The Gnostics of later years dropped the initial aspirate and personified wisdom as Akhamoth.

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5. *Geburah.*—Rigor, necessitated by wisdom and goodness. To permit the bad is to oppose the good.

6. *Tiphereth.*—Beauty, the luminous conception of equilibrium in forms; the medium between the crown and the kingdom; the mediating principle between the creator and the creation. (What a sublime idea do we not find here of poetry and its sacerdotal sovereignty!)

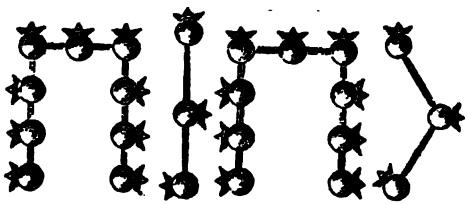
7. *Netsah.*—Victory, that is to say, the eternal triumph of intelligence and justice.

8. *Hod.*—The eternity of the victories of mind over matter, of the active over the passive, of life over death.

9. *Iesod.*—The Foundation, that is to say, the base of all belief and of all truth. It is what in philosophy we call THE ABSOLUTE.

10. *Malchut* or *Malkout.*—The Kingdom, namely, the universe, that is all creation, the work and the mirror of God, the proof of the Supreme Reason; the formal consequence which forces us to ascend again to the virtual premises; the enigma the solution of which is God; that is to say, Supreme and Absolute Reason.

These ten primary notions attached to the ten first characters of the primitive alphabet, signifying at the same time



principles and numbers, are what the masters of the Kabala call the ten Sephiroth.

The sacred tetragram traced in this way indices the number, source, and relation of the divine names. It is to the

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name of Iod-Havah, written with these twenty-four signs crowned with a triple flower of light, that we must refer, the twenty-four thrones of Heaven and the twenty-four crowned elders of the Apocalypse. In the Kabala, the occult principle is called the Old Man[2], and this principle multiplied and as it were reflected from secondary causes, creates its images; that is to say, as many old men as there are diverse conceptions of its sole essence. These images, less perfect as they are removed from their source, cast into darkness a last reflection or a glimmering light, which represents a horrible and disfigured old man; this is what is vulgarly called the devil. Therefore, an initiate has dared to say: "The devil is God, as the wicked understand him"; and another, in stranger and not less magnetic terms, has added: "The devil is formed from the torn remnants of God." We might sum up and explain these novel assertions by remarking that, even in symbolism, the demon is an angel fallen from heaven for having desired to usurp divinity. This belonged to the allegorical language of the prophets and legendists. Philosophically speaking, the devil is a human idea of divinity, surpassed and dispossessed of heaven by the progress of knowledge and reason. Moloch, Adramelek, Baal, were among the primitive oriental personifications of the sole God, dishonored by barbarous attributes. The God of the Jansenists,[3] creating the majority of human beings for hell, and being pleased with the eternal tortures of those whom he did not desire to save, is a still more barbarous conception than that of Moloch; therefore the God of the Jansenists is already, for wise and enlightened Christians, a veritable Satan fallen from heaven.

The Kabalists, by multiplying the divine names, have reattached all of them, either to the unit of the tetragram, the figure of the ternary, or to the Sephrothic scale of the decade. They trace thus the scale of names and of divine numbers,

[2]The Old Man, Zakan, Sheik, or patriarch, is common in ancient symbolism. The name of Zaro-ana means the circle on high, the sky, the ancient one, and was applied to the Grecian Kronos, as well as the Hebrew Abraham.—A. W.

[3]The followers of Cornelius Jansen, the Bishop of Ypres in Belgium, who taught views of Divine Grace similar to those held by the Calvinists. They divided the Gallican Church two centuries ago and their controversies with the Jesuits and other theologians are still debated.—A. W.

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a triangle which may be translated thus in Roman letters:

J
JA
SDI
JEHV
ELOIM
SABAOT
ARARITA
ELVEDAAT
ELIM GIBOR
ELIM SABAOT

The ensemble of all these divine names formed from the single tetragram, but outside even of the tetragram, is one of the bases of the Hebrew Ritual and constitutes the occult force which the kabalistic rabbins invoke under the name of Shemhamphorash.[4]

We have here to speak of the Tarots from a kabalistic point of view. We have already indicated the occult source of the name. This hieroglyphic book is composed of a kabalistic alphabet, and a wheel or circle of four decades, indicated by four symbolic and typical figures, each having for a ray a scale of four progressive figures, representing humanity: man, woman, young man and child; master, mistress, champion and servant. The twenty-two figures of the alphabet represent first the thirteen dogmas, then the nine articles of belief authorized by the Hebrew religion; a strong religion, founded on the highest reason.

Behold the religious and kabalistic key of the Tarot ex-

[4]The Incommunicable Name.

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pressed in technical verses according to the manner of the ancient legislators:

1. א Everything announces an active intelligent cause.
2. ב Number serves as a proof to the living unit.
3. ג Nothing can limit the one that contains all.
4. ד Alone, prior to every living being, he is everywhere present.
5. ה As He is the only master He alone is to be adored.
6. ו He reveals to pure hearts his true dogma.
7. ז Only a single head is necessary in the work of faith.
8. ח Therefore we have but one altar and one law.
9. ט And never will the eternal change the base thereof.
10. י He regulates every phase of the heavens and of our lives.
11. כ Rich in mercy and powerful to punish.
12. ל He promises a king to his people in the future.
13. מ The grace is the passage to the new land.
    Death alone ends: Life is immortal.
    Such are the pure dogmas immutably sacred. Let us now complete the venerated numbers.
14. נ The good angel is he who calms and tempers.
15. ס The bad one is the spirit of pride and wrath.
16. ע God commands the thunder and governs the lightning.
17. פ Evening and its dew obey God.
18. צ He places the moon over our towers as sentinel.
19. ק His sun is the source by which all things are renewed.
20. ר His breath makes the dust of the tombs germinate.

20 or 21. ש Where mortals without check descend in troops.

21 or 22. ת His crown has covered the mercy seat.
And over the cherubim he makes his glory hover.

By the aid of this explanation purely dogmatic we can already understand the figures of the kabalistic alphabet of the Tarot. Thus the Figure No. 1 called the Conjuror, represents the active principle in the unit of the divine and human completeness. Number 2, vulgarly called the popess (she pope) represents the dogmatic unit founded upon numbers.

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It is the personified Kabala or the Gnosis. Number 3, represents the divine Spiritualilty under the emblem of a winged woman, who holds the apocalyptic eagle in one hand,[5] and in the other the world suspended from the end of her sceptre. The other figures are also clear, and as easily explained as the first.

Let us come now to the four signs; that is to say, to the Rods, Cups, Swords, and Circles or Pantacles, vulgarly called mites (Deniers). These figures are the hieroglyphics of the tetragram. Thus the Rod is the Phallus of the Egyptians or the *jod* of the Hebrews; the cup is the kteïs or the primitive *he;* the sword is the conjunction of the two or the lingham, represented in the Hebrew prior to the Capctivity by the *vau;* and the Circle or Pantacle—image of the world—is the final *he* (h or a) of the divine name.

Now let us take a Tarot, a pack of cards, and join together by fours all the pages forming the wheel or ROTA of William Postel. Let us put together the four aces, the four deuces, and so on, and we shall have ten packs of cards giving the hieroglyphic explanation of the triangle of the divine names upon the scale of the denary, which we have given above. We can read thus, referring each number to the corresponding Sephiroth:

Four signs of the name which contains all names.

1. KETHER.

The four aces.

God's crown bears four flower ornaments.

2. CHOCHMAH.

The four deuces.

His wisdom expands and forms four rivers.

3. BINAH.

The four threes.

Of his intelligence he gives four proofs.

4 CHESED

The four fours.

Four benefits there are of mercy.

[5] The virgin of the zodiac holds the eagle near the scorpion. In the vision of Ezekiel and the Apocalypse an eagle is substituted for the scorpion.—A. W.

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5 GEBURAH.
The four threes.
His rigor four times punishes four crimes.
6 TIPHERETH.
The four sixes.
His beauty is revealed by four pure rays.
7 NETSAH.
The four sevens.
His eternal victory let us celebrate four times.
8 HOD.
The four eights
In his eternity four times he triumphs.
9 IESOD.
The four nines.
On four foundations his throne is supported.
10 MALKUT.
The four tens.
His one kingdom is four times the same, and conforms to the flowers of the divine diadem.

We see by this very simple arrangement the kabalistic sense of each card. Thus, for example, the five of clubs rigorously signifies Geburah of Jod; that is to say, justice of the creator, or wrath of man; the seven of the cup signifies victory of mercy, or triumph of woman. The eight of the sword signifies conflict or eternal equilibrium, and so of the others. We can understand in this way how the ancient pontiffs attempted to make this oracle speak. The cards thrown by chance always gave a new kabalistic sense, but rigorously true in their combination, which alone was accidental; and, as the faith of the ancients accorded nothing to chance, they read the answers of Providence in the oracles of the Tarot, that were called among the Hebrews Teraph or Theraphim, as the learned Kabalist Gaffaral, one of the titled magicians of Cardinal Richelieu, first ascertained.

As for the figures, here is a final distich to explain them:

KING, QUEEN, KNIGHT, SERVANT,
spouse, youth, child, humanity.

By these four steps attain Unity.

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We give at the end of the Ritual other details and some complete documents upon the marvelous book of the Tarot, and will demonstrate that it is the primitive book, the key of all prophecies, and of all doctrines; in a word, the inspiring book of inspired books, which neither Count de Gebelin perceived in his Science, nor Alliette (Eteilla) foresaw in his singular intuitions.

The ten Sephiroth and the twenty-two Tarots form what the Kabalists call the thirty-two avenues to absolute science. As for particular sciences they divide them into fifty chapters, which they name the fifty gates (everyone knows that gate signifies Government or Authority among Orientals).[6] The rabbins also divide the Kabala into the Barashith, or universal Genesis, and the Mercavah,[7] or the Chariot of Ezekiel; then by two methods of interpreting the kabalistic alphabets they form two sciences, named the *Gematria* and the *Temurah,* and constitute from them the celebrated technic which at bottom is nothing but the complete science of the signs of the Tarot and their complex and varied application to the divination of all secrets, whether of philosophy or of nature, or even of the future. We shall speak again of this work in the twentieth chapter.

[6]Thus the Sublime Porte, or Supreme Ruler in Turkey; Bab-El, or the Gate of God, the metropolis of Babylon; Pharoah, the Gate or Door in Egypt, the Gates of Hades, or Rulers of the Underworld.—A. W.

[7]The Rechabitel, or learned caste of the Bible were called Sons of Rechab, or the chariot; Elijah was "the chariot," or teacher, in Israel.

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MOMENTS WITH FRIENDS

"Is it best for a man to leave his physical body unconsciously, that the soul may enter its dream state?"

It is best for a man of responsibility to be conscious of everything he does in the physical and every other state of existence. If man—man meaning the conscious thinking principle in the body—decides to leave his physical body, he leaves it not unconsciously; if he leaves his body unconsciously, he has no choice in the matter.

It is not necessary for the soul —taking it that "man" and "soul" are in the question intended to be synonymous—to depart from its physical body to enter its dream state. Man seldom, if ever, leaves his physical body before death.

Man is conscious in his waking state; he is conscious in the dream state; he is not conscious during the passage from the waking to the dream state; that is, between the last moment when he is awake and the beginning of dreaming. The passing from the physical to the dream state corresponds to the process of death; and though by thought and act man determines what and how the transition shall be, he is not conscious of nor does he know the passing when the time has come, even though he may have some impressions of the passing over.

When man learns how to enter and how to leave the dream stage at will, he ceases to be the ordinary man, and is something more than the ordinary man.

"What height do souls reach who leave their physical bodies consciously and who remain conscious after death?"

That depends on what were the thoughts and actions of what the questioner designates as the soul, and on the mental and spiritual attainments in other physical lives and especially in the last one. If man can leave his physical body consciously at death, he wills or sanctions death. Be it that one has gone through the process of death consciously or be it unconsciously, the state of being conscious, which he will enter, corresponds to and is determined by what he has acquired knowledge of during life in his physical body on the earth. Not acquirement and owning of sums of money and worldly possessions, however great, nor social position, nor acquaintance with and mastery of customs and conventions, nor erudition and familiarity with what other men have thought; none of this counts. Attainment after death depends on the degree of intelligence the man has attained to during life; on what he knows life to be; on the control of his own desires; on the training of his mind and the ends to which he has used it, and on his mental attitude toward others.

Each man can form in life some opinion of the state after death by realizing what he "knows" and what he does in this life with himself, and what is his attitude to the outside world. Not what a man says nor what he believes about after death states will be experienced by him after death. The politics of religion fashioned into articles of a creed and belief by theologians hopeful or with a grudge against the world will not cause the people to be conscious of and get after death what they

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had heard about before, even if they did believe what they heard. The after death state is not found to be the hot place prepared for those who do not believe, nor do mere belief and church membership give title to choice places in heaven. Belief in after death states can effect those states only in so far as they influence his state of mind and his actions. There is no god in heaven to lift man out of the world and to his bosom; there is no devil to catch man on his pitchfork when he passes out of the world, no matter what his beliefs have been during life, or what he has been promised or threatened with by theologians. Fears and hopes before death will not change the facts of after death states. The facts originating and defining man's after death states are: what he knew and what he was before death.

Man can deceive people about himself while in the world; by practice he may learn to deceive himself about himself during his physical life; but he cannot deceive his own High Intelligence, the Self, as it is sometimes called, as to what he has thought and done; for everything he has thought and sanctioned is in detail and in its totality automatically registered in his mind; and according to the inexorable and universal law of justice, from which there is no appeal and no escape, he is that what he has thought and sanctioned.

Death is a separating process, from the time of leaving the physical body to being conscious in the heaven state. Death strips everything from man that is not of the heaven world. There is no place in heaven for his wage-slaves and his banks. If man be lonesome without them he cannot be in heaven. Only that of him can go into heaven which is of the heaven state, and that which is not subject to hell. Wage slaves and land and banks remain in the world. If a man thought he owned them while he lived on earth, he was mistaken. He cannot own them. He can have a lease on things, but he owns only that which he cannot lose. What man cannot lose goes with him into heaven, remains his on earth, and forever he is conscious of it. He may cloud it over and cover it up on earth with thingsthat do not belong to him, but he is still conscious of it. The mental state which man enters and knows during life he will enter and know after death, while in physical life he is disturbed by troubles and world cares. In the "heights," or heaven, what he is conscious of is free from fear and annoyance. Whatever prevents happiness in the world is eliminated from that state.

—A FRIEND.

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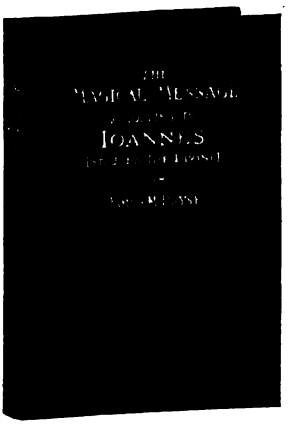

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

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GHOSTS

(*Continued from page* 195)

GHOSTS and their phenomena can be grouped under three heads: Ghosts of living men; ghosts of dead men (with or without mind); ghosts which never were men. The ghosts of living men are: (a) the physical ghost; (b) the desire ghost; (c) the thought ghost.

The physical ghost is the astral, semi-physical form, which holds the cells and matter, called the physical body, in place. The matter of which this astral form is composed is molecular, and within it is the potency of cell life. This astral matter is plastic, fluctuating, alterable, protean, plastic; and the astral body therefore admits of reduction into a small compass and also of extension into giant size. This astral, semi-physical form precedes the manifestation of life in the forms of the physical world. The astral form of the entity to be born is present at and is necessary to conception, and is the bond uniting into one the two germs of sex. The astral form is the design after which an impregnated ovum, a single cell, divides and sub-divides before placental development, dominated by tendencies which the entity brings along from its antecedent

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lives. This astral form is the mould into which during and after establishment of the placental circulation the blood is drawn and on which the blood builds up the organic physical structure. After birth, it is upon this form that growth, maintenance and decay of the physical body depend. This form is the automatic agent through which the processes of digestion and assimilation, heart-beat and other involuntary functions are carried on. This form is a medium by which influences from invisible worlds contact and work on the physical body, and by which the physical reaches and affects invisible worlds. This form body of the physical is the father-mother and twin of its physical body. In it is the magnetic force which magnetizes the cells and relates and welds them to each other in the physical body. Upon the severance of this form from its physical body, death results and disintegration begins.

This plastic form body of the physical body is the physical ghost of a living man. In the average man it is lodged in and acts through all cells, down to the minutest parts of the physical structure. It may, however, be, by improper foods, alcohol, drugs, immoral and psychic practices, dislodged and pass out from its physical body. After the form body of the physical body has once become disjointed and left its physical body, then such going out is likely to occur again. At each time the going out becomes easier, until it occurs automatically under the excitement or nervous affection.

Owing to their close relation, and the dependence of each on the other, the physical ghost of a living man cannot go any great distance from its physical twin, without risk of injury or death. An injury to the physical ghost of a living man appears on his physical body at once, or soon after the ghost re-enters its physical body. The cells, or matter in cellular arrangement of the physical body, are disposed according to the molecular form of the physical. Hence when the physical ghost is injured, that injury appears on or in the physical body, because the cells of the physical body adjust themselves to the molecular form.

Not all objects may injure the physical ghost, but only such things may inflict an injury as have a molecular density,

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which is greater than that of the physical ghost. The physical parts of an instrument cannot injure the physical ghost; injury can be inflicted if the molecular body of that physical instrument is of greater density than the physical ghost, or that instrument is moved with a velocity sufficient to disturb the arrangement of the molecules—not cells—of the physical ghost. The particles of which the physical body is composed are too coarse and too far removed from each other to contact the molecular matter of the physical ghost. The physical ghost is composed of molecular matter, and it can be acted on only by molecular matter. According to the arrangement and density of the matter of a molecular body it will affect a physical ghost in diverse degrees, just as different physical instruments will affect a physical body in different ways. A feather pillow does not produce so serious an injury to the body as a wooden club; and a sharp blade is more likely to be fatal than the club.

The distance the physical ghost of a living man can go from the physical body is usually not more than a few hundred feet. The distance is determined by the elasticity of the astral body, and its magnetic power. If the magnetic power is not enough to prevent the physical ghost from drifting or being sent or drawn beyond the limit of the elasticity, the elastic tie which connects the two and by which the ghost may re-enter its physical body, will be snapped. This snapping means death. The ghost cannot re-enter its physical form.

When enough of the fluctuating, molecular form body has exuded from the physical and is not acted on by an outside entity or influence, nor combines with that man's desire ghost, it becomes *visible* to any person having normal sight. In fact, it may become dense enough to be mistaken, by a person not having sufficient knowledge, for the living physical body of that man.

The appearance of the physical ghost of a living man may be conscious or unconscious; with intention or involuntarily; with or without knowledge of the laws governing its manifestation.

From disease or some of the causes already given, when

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the mind is in a state of abstraction, when the mind is switched off from the nerve centers in the head, the molecular form may leave its physical body and appear as the physical ghost of that man, without his knowing anything of the apparition. When the mind is switched off from the nerve centers in the head, a man is unaware of any appearance or action of his physical ghost.

The appearance of the physical ghost without man's knowledge may be compelled by a hypnotist or a magnetizer who has that man under control. The physical ghost may appear during deep sleep, when the mind is switched off from the nerve centers, or during dream, while the mind is in contact with the nerve centers and the sense area in the head, and the ghost may act in accordance with the dream without the man being aware that his ghost does so act.

The appearance of man's physical ghost by volition may be caused by his uttering certain sounds, by inhalation and retention and exhalation of the breath for certain periods, or by other psychic practices, and at the same time willing and imagining himself leaving or being outside his physical body. When successful in his efforts, he will experience a sensation of dizziness, or a temporary feeling of suffocation, or a feeling of unconsciousness and uncertainty, and thereafter a feeling of lightness and awareness; and he will find himself moving about at will and able to see his physical body in the position it occupied at the time of his leaving it. This volitional appearance of a physical ghost requires the presence of the mind and its contact with the nerve centers in the head. The physical body is then almost without ability to sense, as the senses are located in its molecular form body which is now appearing as the physical ghost, distinct from the physical body. When the appearance is caused by unconscious, automatic and involuntary action, it is different from the appearance which is the result of volition. When appearing unconsciously to the man it seems to be in a dream or as a sleepwalker, and whether shadowy or dense, it acts in an automatic way. When the mind acts in conjunction with its molecular form and in it leaves its physical body, then the apparition seems to one who

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sees it to be the physical man himself, and it acts with stealth or candor, according to his nature and motives.

This volitional expulsion and apparition of the molecular form body, away from the physical is attended with great danger. Some entity inhabiting molecular spaces may take possession of the physical body, or some unlooked for obstruction may prevent the complete return of the molecular form to its physical body, and insanity or idiocy may follow, or the connection between the form and the physical body may be severed and death result.

While one who succeeds in appearing in his physical ghost outside his physical body may be proud of his achievement, and of what he believes he knows, yet with more knowledge he would not make any such attempt; and, if he had so appeared, he would try to avoid and prevent any recurrence. One who appears intentionally in his physical ghost outside his body, is never the same man he was before he made the attempt. He is unfitted for mental development independently of the senses, and he cannot become in that life a master of himself.

No such volitional apparition of the physical ghost is made with full knowledge of the laws and conditions by which it operates, and the consequences which will ensue. Usually, such appearances are due to a psychic development of an individual with much cunning and little knowledge, and no appearance of the physical ghost can take place at great distances from its physical body. When apparitions of living men appear at considerable distance they are not physical ghosts but other kinds.

(*To be continued*)

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THE MAGICAL POWERS OF THE SOUL

THE ASTRAL BODY

A HISTORICAL AND PHILOSOPHICAL STUDY AFTER C. DU PREL.

By EDUARD HERRMANN

ARISTOTLE (384-322 B. C.) holds that the soul is not only the thinking, but is also the formative principle, and that, in consequence, the forms of things are the work of the creating soul. He says (in de anima II. 1, 3) "The soul is the Entelechy of the body." In order to understand this correctly we have to consider the soul as the cause, and the body as the effect; the soul as thinking principle contains in itself the ideal form, which it then projects into the material world, because it is at the same time the formative principle. The body is therefore the soul made visible. The destruction of the body concerns only the effect and not the cause, since the soul cannot lose the faculty of thinking and organizing another body; from which it follows that reincarnation must be possible.

Now, if there is a necessary connection between soul and body; if the body shows outwardly what the soul is inwardly, then, in a certain sense, the soul itself must be a formed being, somewhat material. Aristotle calls this kind of matter, soul-matter, and describes it as being much finer than the elements related to the ether. But Aristotle is not the only one who ascribes a finer body to the soul. Theophrastus (373 B. C.) calls it *deion soma* ethereal. The Stoics taught that the soul is of a bodily nature because it extends in the three dimensions of space through the whole body; the Epicureans were of the same opinion (Zeller, Philos. d. Griechen III. 7. 147). The Greek philosophers had two words for the body: *Sar* (the physical body), and *soma* (the soul body); and this view was held through the middle ages.

Among the newer philosophers, Fichte (1762-1814)

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speaks of the spaciousness of the soul, and the possibility of an astral body; so also does Leibnitz (1646-1716). Reichenbach (1788-1869), with his important discovery of that mysterious emanation which he calls Od, and which is probably the same as the akasa of the Hindus, has shown that there is an Agens which intermixes matter and force, the physical and psychical, so that an absolute penetration of both occurs, which makes it impossible to decide whether the Od is of a physical or psychical nature; here matter and force become one and the same thing, that property of the soul which not only unites body and soul, but in fact every living being with every other living being. "It seems to be the last and highest link between the corporeal and spiritual world," (Reichenbach: Odixche Lebre 151) says Reichenbach. It constitutes an important element in the formation of that finer body which serves as a model for the physical. It may seem to be a paradox to talk of an astral body, yet it has always played an important part among philosophers and physicians, theologians and mystics, and in the popular tales prevalent in all countries. A short retrospect of this belief, many thousands of years old, might be interesting and useful at the same time, even if by so doing, we should not get a much clearer conception of this mysterious thing. Such an inquiry will at least furnish evidence that in all countries and at all times the most learned men have either granted the possibility, or believed in the existence of the astral body; this fact should be reason enough that we, who claim to have progressed so much further in all the sciences, should continue the search in this direction until we have not only absolute proofs for the existence, but also knowledge of the causes which produce the astral body.

We have mentioned Aristotle who not only believed in invisible beings, but even says they are substantial, like visible beings, having an ethereal body (Aristotle: Physics IV. 2, 3). The same view is held by Digoenes Laertius (about 193) (Diogenes Laertius, III. 56) and the Stoics. But the precursors of Aristotle had similar views; thus Pythagoras is a follower of the Egyptian-Indian teaching, which holds

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that Purusha, the individual, spiritual and eternal soul, is the true Ego of man, and that the ethereal body contains the inner senses, the fundament of the outer senses, and the vital force (Sankhya-Kerika art. 53). This view is much more correct than that of the modern vitalists who place the vital force in the body, calling it the organic force. With the exception of the materialists, all philosophers and naturalists accept an organizing principle, which Plato calls "Idea"; Buffon, "the inner primitive form"; the vitalists, "life principle"; Hellenbach, "meta-organism." This means the potential ability to form a body, either by means of organic cells, or other, finer, ethereal matter. Whoever believes that the soul is more than a mere thought, that it is the formative as well as the thinking principle, has to accept the proposition of a medium for the thinking principle, which can only be imagined in a certain form. This is why Epicurus (342-270 B. C.) says that even the gods must have a form, since a formless soul could produce no effects. (Plutarch: de plac. phil. I. 7.)

The Greek view was that the soul builds a body out of itself, and that this body is an inseparable constituent part of the soul; but that the physical body is built up from exterior material; for which reason they designated the material body with *sar* and the soul body with *soma* or *deion soma,* divine body.

The same distinction between the two bodies is made by St. Paul; *Sar* is with him the sensual, material substance of the body, the source of evil and error, which perishes like all terrestrial matter. In contra-distinction to this he calls the resurrection-body *soma pneumaticon,* which is immortal: "It is sown a natural body, it is raised a spiritual body." (I. Cor. 15, 40 and 44.) "There are also celestial bodies, and bodies terrestrial."

The ideas of Aristotle and Paul for a long time dominated in the Christian church. Thus Origen (185-254) says: "Every body must be adapted to the world surrounding it; just as sure as we would be built like fish if we had to live in the water, so will we need celestial bodies in heaven." (Origen: de princip. III. 4.) In the Laws of Manu, we read that

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the soul after death is clothed with ethereal matter. (Manu XII. 16 and 21.) The Neo Platonists speak of the astral body (*Ochema*) as the chariot of the soul, its invisible vestment an ethereal, immortal body of air. With Iamblichus (about 300) and Porphyry (233-306) (Iamblichus: de myst. Aegypt I. 8. V. 10) the ether body does not die, and needs nothing for its sustenance. Among the early Christian writers we find Origen, Tertullian, Lactantius, Augustin, Irenaeus, who clothe the soul with an ethereal body after the death of the physical. Cyrill of Alexandria, St. Augustin, and Ambrosius of Milan, declare that all beings, angels as well as demons, are in some degree material, with the exception of God. But as we are unconscious of the vegetative functions of the body, those ecclesiastical philosophers were always in doubt about the soul being the organizing as well as thinking principle, because it was, as they said, impossible that the soul could at the same time be intelligent and not intelligent; just as Baltzer, in our time, declares, "If the soul is the vitalizing and organizing principle of the body, then we must be able to rule with our will, the whole life, all the functions of our body. But this we cannot do! It is true, we can move the limbs, but who, for instance, can influence the growth of the body?" (Baltzer: Theological Essays 60.)

In order to get rid of this confounding of soul and consciousness, it is necessary to study somnambulism. Then we find that the soul is capable not only of determining the slightest disorder in the inner organs, but also to prescribe the most efficient remedies, which would be impossible if the soul were not conscious of the normal inner scheme of the body. Only the soul which organizes its own body can have such an accurate knowledge as we find in somnambulism.

Another objection to the Monistic doctrine of the soul is, that an immortal principle (the soul) cannot produce mortal life (the body). This objection is easily overcome if we regard life as a function of the plastic forming-power of the soul, which cannot be lost in death, but which manifests itself again, either for a shorter time, as materialization, or for a longer time, as reincarnation.

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We should always make a difference between personality and individuality: The personal man is represented by the body with its different functions and limited consciousness; the individuality man is the immortal soul, the transcendental, thinking and organizing Ego, with its unlimited consciousness. We must not be disturbed by the fact that this mysterious consciousness rarely manifests itself. There are many authentic cases where it has been observed; and one such case is quite sufficient to establish the fact of the higher consciousness of the soul as compared with our ordinary waking consciousness.

If the immortal soul has, as we really believe, the organizing faculty, then it is very improbable that it should only once make use of the power to present itself in a material, human form, especially if in it the desire for life on this earth is still strong. Reincarnation would in this case almost become a necessity.

It is improbable that the soul should not be able to use any other material than the organic cell substance of which the physical body consists. Just as an artist may use clay, plaster or marble, for his creations, so the soul may employ other than terrestrial matter in order to appear in a certain form, especially if it wants to make itself visible for a short time only. Thus only can we understand the so called manifestations of Spiritism. Considered from this point of view the astral body not only becomes a possibility, but a logical necessity.

The Hindoos and Chinese take it as a matter of fact. In the Zend Avesta it is called "Ferner" and designated as the prototype of soul and body. The Ferner has the human form in intensely fine matter before its connection with the physical body; it is the first impression of the creator's thought, the individualized Platonic Idea. (Rhode: Die heilige Sage des Zendvolkes, 397.)

In the Kaballa, the secret doctrine of the old Hebrews, we find the same teaching; there the astral body is called zelem, the phantom of nephesh, the soul. In the middle ages Paracelsus frequently speaks of the astral body, the knowl-

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edge of which he received in Tartary, where he was imprisoned for nine years. He says: "There are two bodies, the corpus material and the corpus spiritual; both are formed by nature. (Philosophia sagax I. 3. II. 350.) "Death separates these two bodies from each other." (Degeneratione stultorum W. W. II. 180.) Paracelsus states that the astral body does not have the defects of the physical, and that it is formed of entirely different matter; so it may pass through solid substances. (Denymphis W. W. II. 182.) He calls the visible body the instrument by means of which the invisible body acts and expresses itself; the visible body dies, the other one overcomes death (W. W. II. 353); the visible body rests in sleep, while the other one is then active. "As the natural body has natural wisdom, so the spiritual body has heavenly wisdom." (W. W. II. 440.) But man is not the only being that has an astral body, every living thing has it: "The world has two bodies, a visible and an invisible one." (I. 2. W. W. II. 346.)

The later mystics hold the same views. Swedenborg, Ottinger, Bader, Kardes, all agree that no soul can be without a body and whoever presupposes an organizing principle in the organism, must come to the same conclusion. The materialist who does not believe in an organizing principle is obliged to believe in an effect without a cause. If, on the contrary, an organizing principle is acknowledged, then the astral body becomes a necessity, because the organizing principle must always survive the physical body, which is only an effect of that principle.

Even if the world had no knowledge of the double, of appearances (phantoms) and materializations, we would have to presuppose their existence; their invisibility would be a consequence of our imperfect senses, just as the irregularities in the movements of uranus would necessitate the supposition of the existence of neptune, even if we did not have a telescope.

An organizing soul must retain the capacity to represent itself—even after death. And this capacity cannot be restricted to one single representation, the terrestrial life, nor to one material, the cell body! the representation must, on the

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contrary, become much easier in a finer matter, and for a shorter time. Birth, which is a long lasting materialization in a material which can only become perceivable through enormous condensation of cells, is a much greater riddle than any appearance of ghosts or any materialization.

Those who deny the possibility of ghosts do not consider their own existence, which is certainly the superlative degree of any materialization. To many men the belief in spirits or ghosts is so inconceivable that they cannot understand how an educated man can have it, but their own existence is to them such a matter of fact that they cannot find anything strange in it. Yet it is manifest that both kinds of beings, albuminous creatures as well as specters, are unintelligible except as products of an organizing soul; wherefore a logical thinker cannot show surprise at albuminous beings, and so much surprise at specters, that he simply denies their possibility. Moreover, to form an organism from albuminous matter and to conserve it for sixty years, must be more difficult than to make oneself visible for a few minutes and in finer matter; wherefore he is a poor philosopher who is not more surprised about his own existence than about one hundred ghosts.

Those who believe in an organizing principle cannot escape the astral body; this is the reason why the so called period of enlightenment, that tried to exterminate all mysticism, could not get rid of the astral body as a philosophical problem. We find it mentioned in the works of many philosophers and naturalists, as in Leibnitz (Monadologi 72, 73), Fichte (Anthropology), Fortlage (Psychology 23), Fechner (Zend Avesta III. 242), Donte (Turgat XXV. 97-101), besides modern writers who have made this question their special study.

The organizing principle in man is his own soul; but it is at the same time the thinking principle E. Hartman's ("Unknown"), and the willing principle (Schopenhauer's "World-Will"). Immanuel Kant, greatest of the German philosophers, did not have a knowledge of somnambulism, hypnotism or spiritism; the magical powers of the soul were entirely hidden for him; and yet, his genius led him to a recognition of the

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truth in regard to this mysterious question. In his "Dreams of a Visionary," which he wrote in regard to Swedenborg's visions, he says: "I confess that I am very much inclined to affirm the existence of immaterial beings in the world, and to classify my own soul among those beings"; and further, "It will be proven in future, where or when I do not know, that the human soul, while in this life, stands in an indissoluble connection with all immaterial natures of the spiritual world, that it exerts an influence on them and receives impressions from them, of which man is not conscious as long as he is in a normal condition."

Now Swedenborg says pretty much the same: "Man is so constituted that he is at the same time in the spiritual and natural world. The spiritual world is where the angels are, and the natural world is where the human beings are; and because man is thus created he has been given an inner and an outer; the inner, that he may be in the spiritual world, the outer that he may be in the natural world!"

It is astonishing that those two contemporaries—although quite different in character, in their mode of living, thinking and believing, express their belief in similar words, the meaning of which is that man is a double being, belonging on one side to the spiritual, on the other to the terrestrial world. The one came to this belief by logical thinking, the other by inner seeing; which proves that both ways may lead to a recognition of the truth, although in my opinion the first one is safer, since the astral world is full of dangers, illusions, and seldom offers any possibility for verification.

Swedenborg was what we would call a medium, who claimed to be in connection with the denizens of the invisible world, and to have developed certain magical powers. The time in which both Kant and Swedenborg lived was little disposed to believe in such powers, and Kant was probably one of the few who did not have any prejudice in this respect. Being a perfect logician, he knew that everything is possible that does not contain a logical contradiction. For this reason he not only wanted all information about Swedenborg, but also studied his writings, which, however, did not satisfy our

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profound thinker. But he was greatly astonished at the resemblance of Swedenborg's theories, respecting the transcendental nature of man, with his own theories. He was not convinced of Swedenborg's clairvoyant powers, but he did not declare them impossible, as so many of our materialistic philosophers do; he simply said that if only one of those facts were true, it would have the most astonishing consequences.

Since Kant's death, the magical soul powers of somnambulists have been verified in such a manner that only ignorance can deny them, and we are obliged to accept the "astonishing consequences" of which Kant speaks, and which are nothing less than an affirmation of his words, cited above, namely, that the soul of man is a spiritual being "indissolubly connected with all immaterial natures of the spiritual world," whom it influences and is in turn influenced by them.

Another great thinker, Schopenhauer, speaks about the strange happenings which occur in our dreams, where we are entirely in the hands of a mysterious power which is able to put us in astonishment, vexation, anger, love, terror, mortal fright, without our being able to break the bonds that entwine us, and which, after all, have been tied together by our own will, that appears as inexorable destiny. Nothing could better illustrate the dual consciousness of man than dreams, and if we replace Schopenhauer's "transcendental world will" with our transcendental Ego, the soul, then we may clearly recognize the mysterious power which is the originator of our sleep dreams as well as of our life dream.

There is a close resemblance between the happenings of a dream and the happenings of our life. In both there is a consciousness active which is different from our waking consciousness, otherwise nothing could happen that gives us pain and suffering. This consciousness is higher than our waking consciousness because it not only frequently, nay, most always; produces a solution which was quite unexpected, but at the same time much better and more useful than any other one. Schopenhauer is quite right when he says that in many cases, later happenings show that the frustration of our plans was really the only thing that could promote our true well being,

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especially if we regard moral progress as our well being. (Schopenhauser: "The Seeming Purpose," 231.) Does not this prove that a hidden purpose, an intelligent design, seems to guide us through our life, just as it guides the dramatic actions of our dreams? and what else can this guiding intelligence be than the transcendental subject, the immortal Ego in man, the magical powers of which sometimes manifest themselves in such an astounding manner? How will we ever be able to explain those powers, if we deny the existence of the immortal soul in man?

It is this immortal soul, or as the men of science call it, the transcendental subject, which not only leads us into physical life, but also determines our special individuality and guides us through life in a manner which almost necessitates the belief that it knows beforehand what is going to happen to us—as so many premonitions and true prophecies show.

But the purpose of this mysterious guidance seems to be our transcendental, and not our terrestrial, well-being; for it does not consider our desires and very often leads us contrary to our wish and expectation. Our life on this globe cannot be anything else but a transcendental self-prescription, fore-ordained by our immortal Ego, who knows the necessity for our reincarnation, and also the very great advantages resulting therefrom for our soul. Free existence of the soul is therefore much more logical than the teaching of our churches, that the existence of the soul begins with the birth of the body, and then lasts forever. Aristotle has already proven that only an uncreated being can be imperishable. (Aristotle: De coelo I. 12.) If, therefore, the soul is immortal, then it must have existed before the birth of the body; and if the desire for physical life has brought about its incarnation in a cell body, then it is more than probable that such a desire cannot have become so strong, so irresistible all at once, but that it has had its period of growth and gestation, like everything else; which means that it has incarnated many times before, receiving each time a stronger conviction of the usefulness and gain which the incarnation brings to the immortal soul of man. This may be the strongest reason for man's love and desire for physical life.

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To live is to evolve; as there can be no end to life, so there can be no end to evolution. It is very probable that the soul progresses also after the death of the physical body, but this progress takes place in other conditions, under circumstances which make all operations much easier to the soul. There can be no doubt that it, the soul, retains the magical powers, which we have been considering, after death; for it is a fact that they not only manifest stronger the nearer man approaches his end, but also after death. One of those powers is the faculty of the soul to clothe itself with a physical body; and since it is manifestly more difficult to form a body which has to last seventy years, than one which disappears after a few minutes, like those we see in spirtistic materializations, there is no reason why we should deny apparitions. Whether it is a physical or an astral body, an ethereal or a mental body, it is always the same power which creates it, the formative power of the soul; he who denies this wonderful power, is far from learning how to consciously control and use it, and this is one of the purposes of evolution.

(*To be continued*)

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Plate 18

STONE SERPENT HEADS, IN MAUSOLEUM OF CAY, THE HIGH PRIEST, AT CHICHEN, PARTIALLY EXCAVATED BY DR. LE PLONGEON.

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Plate 19

THE TWELVE HEADS OF HORNED SERPENTS, CROWNED WITH A FLAME, SYMBOL OF THE SOUL, ESCAPING FROM ITS EARTHLY TENEMENT. TAKEN FROM MAUSOLEUM OF CAY, THE HIGH PRIEST, BY DR. LE PLONGEON.

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THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M. D.

V.

MORE EVIDENCE OF COMMUNICATIONS BETWEEN EGYPTIANS AND MAYAS

AFTER the interruption of communications between the inhabitants of the "Lands of the West" and those living on the littoral of the Mediterranean, some of the colonies founded by the Mayas on the shores of Asia Minor, in the islands of the Grecian Archipelago and in the valley of the Nile, developed into great and mighty nations which, as centuries went by, played an important part in the history of mankind, and were momentous factors in man's civilization in those countries and in Europe.

As cuttings from a parental stem planted in soils of a different nature, under dissimilar climatic conditions, submitted to various modes of culture, are bound to produce varieties of the same plant, retaining many of the characteristics of the original stock, so these colonists, according to the places where they had settled, their surroundings, the nature of the country, the climate, the emanations of the ground, the food they ate, acquired a mode of life, customs, manners, idiosyncrasies peculiar to themselves; they developed a civilization distinct from, yet similar to, that of their neighbors, and manifesting withal, through atavism, identical traits inherited from their ancestors. From the similarity of some cosmogonic and religious conceptions resembling those of the Egyptians, it has been argued that the Greeks and others of the nations of Asia Minor received theirs from the Egyptians, when, in fact, all alike derived their ideas originally from a common source—the Mayas.

How many centuries elapsed before the mud that filled the ocean had settled sufficiently to permit the navigation that had been impeded by it to be resumed, and the interrupted communications to be renewed, is at present impossible to conjecture. The traditions of the nations living on the littoral of the Mediterranean can afford us no clew—not even the works of the Greek historians and philosophers—

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for, like the Egyptian records, they have been destroyed by the Christians. These, during the sanguinary and fratricidal contentions, incited by senseless dogmatical questions, destroyed the academies of Athens and other temples of learning with the books they contained. Bishop Cyril of Alexandria, when Patriarch of Egypt, abusing the power granted by Emperor Theodosius and his sons to the head of the Christian Church in that country, in 416 A. C., caused his monk-soldiers to raze the temple of Serapis, and destroy the three hundred thousand volumes it contained. They were remnants of the superb library founded by the learned Ptolemy Soter.[95]. It was then that the Parabolans, religious bandits in the pay of Cyril, put an end to the celebrated school of Alexandria, where renowned professors taught all the sciences known in those days. The Parabolans, at that time, led by Peter, a reader of the church of Alexandria, barbarously murdered the beautiful daughter of Theon the mathematician, the learned Hypatia, who was wont to teach publicly the doctrines of Aristotle and Plato. That murder was never avenged. The emperor ignored it; the laws remained silent. In that stupid and brutish destruction all records of the past were lost forever to the world. Among these were doubtless preserved some of the ancient archives kept by the priests in the Egyptian temples, that were desecrated, after the introduction of Christianity into Egypt under the reign of Emperor Domitian, by the followers of that religion. A few volumes that had been saved from the vandalistic fury of the Parabolans were fed to the flames by order of Abul-ben-el-ass, a lieutenant of Amrou, a general of Calif Omar, when, in 641 A. C., the Arabs under his command took Alexandria by assault.

[95]Ptolemy Soter, King of Egypt, a lover of the arts and sciences, founded the famous school of Alexandria whose celebrity has reached our days. To it he called learned men from every country, from Greece particularly. In that school all branches of science were taught—astronomy, cosmogony, mathematics, natural history, archaeology, geography, medicine, poetry, history. He gathered within it 700,000 volumes. Four hundred thousand of these he had placed in a part of his palace which he called the Museum; the other three hundred thousand composed the library of the temple of Serapis. At the time of the taking of Alexandria by Julius Caesar the museum and its precious contents were accidentally burned. It remained for Bishop Cyril to destroy, in 416, the temple of Serapis and the 300,000 volumes of its library.

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The records of the past being thus annihilated in Egypt and Greece, it remains for us to seek information in the "Lands of the West," and consult the inscriptions on the walls of the temples and palaces in which the ancient Maya sages archived, as did the Egyptians, the events in the history of their nation, which they regarded as most worthy of being preserved to the knowledge of coming generations. The narrative of the greatest catastrophe known to mankind could not fail to be recorded by them in an enduring manner. So it was carved on stone, in intaglio, and placed in the interior of a building, secure from injury by the action of the elements. To this day the monument where it is yet to be seen is called Akab-ɔib—the dark, the awful, writing. It is also related at length in the sculptures and inscriptions that covered the walls of the pyramid of Xochicalco in Mexico. A relation of it was likewise made by Maya authors in their geological and chronological works; a very few of these have escaped destruction, no one knows how, at the hands of the ignorant, fanatical Spanish monks who, following the example of the Parabolans, fed to the flames the libraries of the temples and colleges on the western continent, destroying the records of ancient American history as the former had those of Egypt.

Among the books that escaped the vandalism of the Landas, Torquemadas, Zumarragas, and their associates, two contain the relation of the submergence of the "Land of Mu." These are the Troano MS. and the Codex Cortesianus.[96]

[96] The learned Dr. E. Forsteman, author of various papers on the Maya mode of computation—"Maya Chronology," "Time Periods of the Mayas," "Pleiades among the Mayas," &c. (E. Forsteman, in Bulletin 28 of the Bureau of Ethnology, speaks of the Codex Troano-Cortesianus. So also in his Time Periods of the Mayas and in Central American Tonalametl), and others echoing his opinions, assert that the Troano MS. and the Codex Cortesianus formed originally one and the same work. They assume that said Mss. are originals of their authors. They judge by the handwriting of the scribes who made the copies that are in our hands, and not by the contents of the books, which they evidently do not understand; for, if they did, they would not have the historian recount the same story twice in one book, in two very different styles. The records of the cataclysm are the writing of two different authors, each narrating the story in his own way. That of the author of the Troano is terse, like that of a scientific writer. The style of the author of the Cortesianus is more prolix, bordering on the poetical. Both manuscripts may have been the work of the same copyist, or of artists belonging to the same school. For translations of the narratives see Le Plongeon's "Queen Moo and the Egyptian Sphinx"—pp. 147, 148.

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Their authors mentioned the date of the occurrence. It remains for the learnedGerman archæologists, Dr. Edward Seler of Berlin and Dr. E. Forsteman of Dresden, who have made a special study of the mode of computation followed by the Maya mathematicians in their astronomical and chronological calculations, to tell us the exact date of the cataclysm and that of the departure of Queen Moo, who, abandoning her native country, sailed with her adherents across the ocean and, seeking shelter among her compatriots who dwelt in the valley of the Nile, led another Maya immigration to the banks of that river.

It certainly would be most interesting to ascertain the date of her flight; that of the fall of the Can dynasty, and of the dismemberment of the Maya empire, which was its consequence, as given by the author of the Troano MS. We would then know when the communications between the inhabitants of the "Lands of the West," and those of the shores of the Mediterranean were reopened; and when Queen Moo, at the head of her followers, coming direct from their mother country, reached Egypt and introduced into that country the Maya civilization and its concomittants, as it existed at that period.

The author of the Troano has dedicated several pages of his work[97] to the history of Queen Moo and the murder of her Prince consort, Coh, by their brother Prince, Aac, he being impelled by his desire to obtain possession of the government of the empire, and his jealousy, his sister Moo having preferred Coh to himself.[98]

If we compare this narrative with the myth of the earthly career of Osiris and of his assassination by his brother Set, impelled also by his wish to seize the reins of the government and his love for Isis, as related by Plutarch[99] and by other authors after him, even in modern times,[100] it is evident that the one is a garbled iteration of the other; and, if we bring

[97] Troano MS. Part II. Plates XIV., XV., XVI., XVII., XVIII., XIX.

[98] The story of the feud between the two brothers and the sister has been translated by the author—see Le Plongeon "Sacred Mysteries Among the Mayas and the Quiches," pp 77 et passim.

[99] Plutarch—De Iside et Osiride 3—13.

[100] Sir Gardner Wilkinson—"Manners and Customs of the Ancient Egyptians—Vol. III. pp. 75, 76.

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to mind the story of the mortal enmity of the two brothers Bâli and Sougriva related by Valmiki in his epic, the "Ramayana",[101] then it becomes evident that these myths in Egypt and India have their origin in the history of the murder of Prince Coh by his brother Aac, and that it was carried to those countries by Maya colonists. The tale in Genesis[102] of a man being murdered by his brother through jealousy, at the dawn of civilization, is possibly another version of the same incident that the high priest Hilkiah, the author of said book,[103] had heard from one who had been in Egypt, and that he disfigured to suit his subject, without taking the trouble to alter, but little, the names of the actors in the tragedy.[104]

Queen Moo and her followers were welcomed by their compatriots who had long been established in the valley of the Nile. Belonging to the family of the kings who for centuries had reigned over their ancestors, who, after their death, had received the honor of apotheosis, and been worshipped as the gods, protective genii of the mother-land, she was received with open arms and proclaimed queen of the country of her adoption, under the pet name of Ioin, the Little Sister; a name that in time, through a dialectical pronunciation, was changed into Isis; when, after her death, she also became a goddess and was recognized as the titular deity of the whole of Egypt, and worshipped as such during the coming centuries;[105] that is, until the introduction of Christianity in that country.

Whatever knowledge the priests possessed concerning the history of Osiris and his life on earth, they kept as a profound secret, divulged only to those who had been judged worthy of initiation into the "Great Mysteries," though Herodotus says, speaking of a ceremony on the Lake of Sais, in which said history was represented, "I am well acquainted

[101] Valmiki—"Ramayana"—French Tr. by Hypolyte Fauche. Part I., pp. 353, 354, 355.

[102] Genesis—1 Ch. IV. v. 8 et passim.

[103] II. Kings—Ch. XXII. v. 8 et passim—II. Chronicles, Chap. XXXIV. ver. 14 et passim.

[104] Le Plongeon—Sacred Mysteries among the Mayas and the Quiches, pp. 85, 89.

[105] Plutarch—De Iside et Osiride—S—33.

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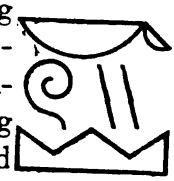
with them, I refrain from revealing any, as well as those relating to the institutions of Ceres, called by the Greeks Thesmophoria, and I shall only mention as much as my religion permits."[106]

That the priests, by the archives of their temples, knew that the beings whom they worshipped as gods had lived on earth, there can be no doubt, since Herodotus, who had been initiated to the mysteries, asserts that the Egyptians told him "that previous to the reign of the kings (whose statues they showed him) the gods had reigned over their people, had lived among them, one always occupying the throne, they being twelve in number; the last being Horus, son of Osiris."[107]

In the book of Glorifying Osiris in Aquerti, contained in a papyrus of the Louvre, translated by Mr. Pierret, as in the book of Lamentations of Isis and Nike, translated by Mr. Horrack, we see the two sisters worshipping their murdered brother and addressing him with endearing words, enumerating his multifarious titles among which are those of Lord of Kui-land He who dwells in the Land of the West.*



The Egyptologists have truly interpreted the hieroglyph

Kui-land; but they have not given the meaning of that name, nor told where Kui-land was situated. How can it be done without a knowledge of the Maya language? The sign they simply read as "foreign land."

[106]Herodotus—Lib. II.—171.

[107]Herodotus—Lib. II. 4, 43.

The twelve heads of horned serpents, crowned with a flame, symbol of the soul escaping from its earthly tenement, found by the writer in the mausoleum of the high priest Cay (Plates Nos. 18 and 19), at Chichen, where they had been deposited for safe-keeping with the urn containing his ashes, were no doubt the totems of the twelve kings of the Can dynasty who had reigned over the Mayas and were deified after their death; whose portraits, surrounded with haloes, ornamented the facade of the eastern side of the palace at Chichen in Yucatan.

*In Dr. Le Plongeon's manuscript, the upper part of this hieroglyph is indistinct; it has been reproduced as it appears.—M. A. B.

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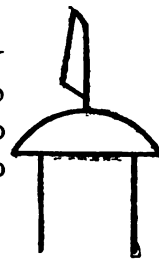
It was intended by the Maya and the Egyptian hierogrammatists as a symbol of the three great islands that formed the "Lands of the West"—the Land of Mu (Atlantis), the northern, and the southern parts of the American continent. In those lands then were situated the country of Kui. The sign called vase with ring, by Champollion, Samuel Birch, Brugsh, and others, is the kum, calabash, used, as it is even to-day by the aborigines of Yucatan, and of which the cum is an imitation in clay, stands for the letter K, initial of the Maya name of the object. Then the sign is the Egyptian and Maya equivalent of our letter U. as is of our letter I. So the Maya scribe would, as the Egyptian, read the hieroglyph Kui, which is a Maya word, with the Egyptian plural desinence I. Ku is the name for God. The Maya plural would be Ku-ob, the Egyptian Ku-i.

Was, then, the birthplace of the gods in the West? Was not Maia the mother of the gods, the daughter of Atlantis according to the Greek mythologists?

In rendering by means of the Maya language the title of the goddess T-Mau  if read from above downward it gives Ku ti May ach God of Mayach. But if read from below upward it would be Mayach-ti-Ku-Mayach the Country of the God, — which is in perfect accordance with the title of the Mother of the gods — of the goddess Maia.

In the legends accompanying the representations of the goddess Isis, explanatory of the various attributes ascribed to her, it will be found that she is made to fulfil characters in Mayach, the country whence she came and where, after her death, she was supposed to have returned, and to reign with her consort over the souls of the departed. This is particularly evident in her attributes as Athor or Hat-Har. This

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last name explains her symbol as "Lady of the West," issuing as a spotted cow from the side of a mountain. Hat-Har or Hat-Hal is a Maya word composed of two primitives, Hat, a verb meaning "to tear, to rend, to sever," and Hal, "the mountain side."

With her advent on the banks of the Nile, were reopened the communications so long interrupted with the western continent, Mayach, after her flight fell into the hands of Prince Aac. He being now the sole ruler, according to the author of the Troano MS. ill-treated and enslaved the people who had been happy and prosperous under the sway of Queen Moo and Prince Coh, whom they loved and mourned. The tyrant directed his wrath particularly on those who had befriended his sister. We are told that his subjects, exasperated, rebelled against him.[108] For a time anarchy was rampant; the people having at last obtained the upper hand, expelled their oppressor—others affirm that they put him to death.

Thus were brought about the ruin of the Can dynasty in Mayach, and the dismemberment of the Maya empire. The governors of the provinces refusing to acknowledge thenceforth, the suzerainty of any of the members of the royal family over them, proclaimed their independence, each declaring himself a king in his own district. During that period of internal disturbances many, unwilling to submit to the new order of things, or to take arms against their brothers, preferred to abandon the home of their forefathers and join in exile their friends who had followed Queen Moo.

So, a new Maya immigration more numerous than the first, direct from Mayach, settled on the banks of the Nile. They imported into Egypt their language, their manners and customs, their religious conceptions, their arts and sciences, that, taking deep root among the mixed population already dwelling there, developed into the great Egyptian civilization, whilst the Mayas became the founders of the mighty Egyptian empire, so celebrated during many centuries throughout the world.

This amazing development from a small colony of

[108] Troano MS., Part II. Plate XVII. Middle section. Le Plongeon—Queen Moo and the Egyptian Sphinx—p. 143.

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civilized men recalls that of the no less wonderful instance of the great Nâga empire. This also sprang from a small Maya colony founded, in very remote ages, by a few emigrants from Mayach on the coast of Burmah, which in time became rich, renowned and powerful. It extended from the shores of the Pacific Ocean to the western coasts of Asia Minor, spreading culture throughout the vast regions at the south of the Asiatic continent. It reminds us also of how, in modern times, the great British Indian Empire evolved from a small settlement called Madras, established by a few English traders in 1639, on the coast of Coromandel, in the peninsula of Dekkan.

The Egyptians, like the Nagas, have left behind them grand and remarkable monuments that mark their passage on earth; so have their progenitors the Mayas. The ruins of their wonderful architectural works are today the admiration of travelers in India, Indo-China, Egypt, as well as Yucatan.

(*To be continued*)

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AUGUST

By the Author of "Easter in Nature"

AUGUST is an open secret. All the mystery of gestation and growth is at an end; the harvest is on hand, and so is the vintage. The Great Mother is abroad in the world now as much as ever. Come out and walk with her and it shall soon be seen that her work is not ended and that August has many a commentary on Man's mind which is worth reading. August has uplifts, and as many as Spring. The woodchucks are still climbing the fence-posts and the brooks are singing themselves into my heart. Maritime natural history is more eloquent than ever. Mammals seek the sea shore, if they can, and especially at night, attracted by the salt. Where summer boarders do not abound, the sandy beaches team with screaming multitudes of seabirds more than at any other season, many of them on the way to the South. The Great Mother seems to be specially concerned with her life on the seaside; her "song of nature" is heard most clearly where the swallows nest in the sea shore clifts. Her human child sings in his vineyard, and with his crops, and at his feasts. His song is often rude and unnatural. His cup is not her cup.

August invites to serenity, to retirement, to silent places, there to look at the fruit and learn the secret of healing. The fields suggest retreats, and in September they are sanctuaries. The sea shores are motherly; they fill the air with comfort for strayed children; they can teach us what our longings mean. The open ocean looking in upon us from out of its immensity, can harmonize all dissonances. August reaches us a hand from the sea of love and answers us of the Mother's presence.

In the Spring we seek the rivers. In Autumn we rest on

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the lake. We are more in the tides and the long recessions of the sea in Spring and Summer. In the Autumn we do not like uncertainty nor absences. We prefer the calm and the peace of the wide air. We fear the heaving deep.

In all this there is a water spirit, a spirt reflection, a peculiar love of truth, a search for truth and a desire to obey the Great Mother's will, as manifested by the sea or water in general. The spirit of the waters means motion, the medium which swings the seasons around its axis. Not the motion of Spring, which is an onrush, but, if I may so call it, the eternal on-going energy. It is not a motion which can be calculated physically, but rather the energy of motion. In August the energy often seems to stand personally before us. It is then not so diffused as in Summer. It is far more individualistic and self concentrated.

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THE CHRIST OF THE HEALING HAND

By JAMES L. MACBETH BAIN

IF we would seek to know the deep rationale of the work and process of denying greed in the cravings of the appetite, it is that the elements of the body, being thereby made subject to the will of our spirit, are thus brought into order, that is, into quiet activity for the animal soul. And into this quiet of the animal soul can the Holy Spirit of blessing come, through whom, and in whom alone, is the work of the re-creation of this body. For it is only then that the Spirit can fulfil its true and unique function, which is that of controlling all the powers of the mind, and of the soul, and of the flesh. And when our human mind has become the Divine Mind, then indeed it is well. For it, as the rich power of the Holy Spirit in us, directs all in us aright. And harmony and order reign where only anarchy with its fruits of disease, pain and death formerly reigned. And all, all is well and life is good.

Now we must, consciously or unconsciously, comply with the above conditions, in so far as this is at all possible for us in our present circumstances and duties, otherwise neither divine thought nor any spiritual-mental attitude will avail for the health of our flesh. Thus, to explain this more fully. If, for example, we persist in abiding in conditions that are morally or psychically, or physically unwholesome, ay, even in order to fulfil what seems to be duty, after the warning of God's voice has been given to and heard by us, we must suffer for it. And there is no power that can save us from such suffering. If we persist in abiding in gloom, or misery, or despair when we have proved clearly that through such is a sure disintegration of our psychic and physical forces, we must pay the penalty of this our wilful sin against the law of the Christ of our soul, even the reason of our mind.

Here I speak from manifold experience. For, being ex-

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ceedingly faithful in the desire to fulfil any duty, I have persisted and persisted for years in doing this very great wrong against the Holy Genius of my flesh. And, all my spiritual thought notwithstanding, it has brought me, over and over again, the most intense suffering of mind and much cruel nerval disorder. For long time I have stood beneath, as it were, a continuous douche of dark waters. I have laid me down in this bath of misery, notwithstanding that the hand of my Genius had opened the door to me, and was pointing so clearly to the way of my deliverance. And the strain has so tried my nerval body that my brain has often felt as though it had been beaten into a mass of pain. Had I persisted long enough in my error of self-will, paralysis of the nerval body must have ensued, and we know that this happening would not be the will of God.

IT IS NOT WE WHO BUILD THIS HOUSE OF GOD

Now I have said all this concerning the health of the flesh and physical conditions thereof, because I feel they are indeed necessary to the healing and health of our soul as well as of our flesh. And yet, throughout it all, I would sound the great spiritual note given above. In all the work we do for this body's fullness of health, we must not forget that whether it be the cleansing and preparing, or the building and garnishing of the house, it is God in us, through us, and of us, who works, and ever must work, if this great work really is to be done.

We all know some dear soul who cannot rest in God day nor night for the very desire to clean and prepare this house well. Not only is the matter of feeding and clothing an all-absorbing theme to such, but all manner of physical exercises and bathings, internal and external, must be performed every day. Thus they give themselves no time for the coming of their Great Peace. They feel so intensely that they must do all this great work.

These dear ones always remind me of the good, but over-anxious, and therefore worrying, housewife, who cannot keep from scrubbing and brushing, sweeping up, washing and rub-

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bing her household goods until she finds that she has almost scrubbed her floors away, and brushed her precious carpets bare, and rubbed off the very features of her idols! And just as we pity that dear, good, earnest, conscientious woman (as well as all those who have to live with her in her house), so do we pity our brother for his error in judgment.

But sooner or later painful experience will teach both that it is indeed vain to rise early and labor late over that which passeth away. And then they will both come to know that there is a right way for all domestic economy. And it is God's way, and it is assuredly the way of pleasantness and peace.

SOME FACTS OF HEALING

Many very interesting facts of healing fulfilled, both through the agency of healers whom I know, and who have narrated these facts of their work to me, and also through my own agency, could I now narrate to you. Tedious and uncongenial to myself though it be, I would fain to do so. And in accordance with my promise given you in "The Christ of the Holy Grail," I shall do so now.

These cases are so many that I shall surely find it difficult to choose from among them now. For my good brothers and sisters in this most holy service of Life during these years that I have gone up and down among them, have not been able, and, indeed, have not, in any way attempted, to keep any record of these most beautiful works of healing. What I hear in one town seldom goes with me to the next town. And this you, my reader, will easily understand, seeing that my ear is open to the enthusiastic word of well-nigh every brother and sister on earth in the fraternity of the Great Christ of the Healing Hand. But this you may take for granted, that abundant testimony has come to me from these sources of the unfolding of the healing power of the Christ in many souls, sweet in lowliness, ay, in many, many men and women who never thought to have come to the joy of this great and holy service of Life.

Not a few of these now possess those powers of healing which I call supernormal, and of which I have written very

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freely in the "Brotherhood of Healers," and when describing the wonderfully beautiful works of healing that have been done through my wife's ministry.

Thus, one brother in Glasgow tells me how, through the use of his hand, uric acid and other evil matters are drawn out of the system of the patient, and discharge themselves like water from the diseased body, while his hand is laid thereon. Another brother, a well-known captain on a Glasgow steamship, tells me of many cures of paralysis and kindred disorders which have been fulfilled through his hand. A sister healer in Falkirk, which neighborhood has produced, because of its richness in iron ore, many magnetic healers, thus described to me one of her works of healing, and I am able to give you some of the details of this treatment, because, contrary to my usage, I did at the time note them down. I think this is the only case in which I have done this during these recent years.

"My sister's wee laddie was very bad with swollen glands, and they feared for his life. I felt when I saw the bairnie lying there that I must put my hands over the swelling. I had to hold them over it without touching it. Then my hands began to swell, and swell, 'till they were like baps,' and my sister said: 'See how your hands are swelling.' And as my hands swelled the swelling on the glands gradually went away, until it was quite gone, and the bairnie was soon all right."

Through the hand of this sister ointments of healing virtue exude in a manner similar to that described by me in "Brotherhood of Healers." I could go on now speaking of such healers in many towns of our land, but the difficulty already described remains, and the *embarras de richesses* really becomes *embarras du choix.*

Suffice it then to say that these good men and women are, for the most part, fulfilling this sacred ministry in the magnetic degrees of their being, that is, through the use of the hand or by personal contact; and I offer to them now this word of an unmingled tribute, and say to them, one and all: God bless you and speed you in your good work of healing.

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Ye work where I have practically ceased to work, but, far from discountenancing you for so doing, I esteem your services as the fulfilling of a sweet labor that I, too, had much joy in doing so long as my power was in that degree of my nature. For the service of healing has, in my case, now largely passed into the realm of pure thought or desire, wherein no personal, or at least, physical, contact is needful, wherein the healing spirit-ego alone, so far as one is consciously aware of it works. And this has been so much so for some years past, that I have absolutely ceased to take any account of the cases of cure that are attributed to my agency. Indeed, I assure you that I care not in any way that any record whatsoever of these works be made or kept, and, if I had my choice, I would rather that no such record be kept. The work is done. If it is done with holy will it is well done, and there let it rest. I, for one, certainly have done with it.

That is exactly how I have felt in this matter for years past. But for the sake of those who need more detailed and more full information for their use—and many there are who do desire greatly, and have earnestly asked me for this knowledge, I shall now describe a few typical cases of healing through my own agency, which cases I consider to be note-worthy, being well proven, and note-worthy also, as being good examples of the works through which some of the doctrine of the *modi operandi* can best be given to you.

CASE 1

I had been very hard at work in the south, and had come to my mother's home for a much needed period of rest. I mention this fact to show that the power of healing does not depend on our physical state.

On the evening of my arrival my sister said to me: "We would like you to visit poor Katie Christian. She is very ill. She had been my mother's maid, and had just been brought back to her home from the Liverpool Hospital, where she had undergone a most serious operation. Little or no hopes were given of her recovery. Feeling very tired, I replied: "Oh, no, I can't do her any good as I am." But my sister so

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urged me that at last I went. I found the poor body in a very low state indeed. She lay stretched on a humble couch in that stuffy kitchen, and not only had she the pallor of death on her face, but the words and looks of her friends clearly indicated that they entertained little or no hope of her recovery.

But as soon as I saw her I knew that I was to be enabled to do something for her healing. So I went to her side and sat by her, holding one hand in mine, and laying the other hand over her solar plexus—over the pit of the stomach. I noticed that she was reading the Bible, and so I knew that I could speak to her in the language of the Bible. Also, I knew that besides being a woman, which, of course, naturally predisposed her towards the mystic apprehension of life, she was religiously inclined.

And so I spoke to her thus: "You know, Katie, that Christ in you is your healer. You know that Christ in you wishes to make you whole. Well, now, you know that Christ is also in me, and that Christ in me wishes to heal you. So when I hold your hand thus, and lay my other hand on your body thus, it is my Christ who is working with your Christ for the healing of your body." This thought I saw she grasped well, so I went on thus: "Your healing Christ is always with you, Katie, never away from you night or day. And you can speak to your healing Christ, and you can say at all times: 'Oh, Christ, I know that Thou art healing my body.'" And I got her to promise that she would thus affirm the healing power of her own Christ night and day, and she did it.

I put her on a very light healing and nourishing diet—in which barley water and raw eggs took the place of the fried potatoes that I noticed these poor people were trying to tempt her with. And I continued so to visit her for four days. The result was very wonderful. Before I left her she was able to be up and moving slowly about the house. And before I left her I said: "Now, remember, Katie, though I go, your Healer does not go. Christ, your Healer, abides with you, and you are to speak to Him at any time." I had then to go to the Vegetarian Summer School at Rhôs-on-Sea

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for a fortnight, and when I returned I found Katie well and bonnie. She had peeled all the old skin from off the flesh, and had clothed her body in a new skin. Her body was plump with new flesh, and her cheeks were healthy and peachy as a child's. She was already looking out for a situation, and she soon found one in her own bonnie Isle of Man. She has been there ever since, now over three years, and is well and enjoys her life today. In fact the last I heard of her was that she had gone to New Zealand, and was there married.

CASE 2

A lady friend of high social rank—now resident in London—had suffered for years from bronchial affection, which rendered it necessary for her to spend every winter in California. But the disorder persisted. So she came to me in the London Spiritual Alliance Rooms at the close of an address on the Healing Christ, and asked me to lay my hands on her. I laid my hand on the thorax. It remained there for about three minutes. This lady was then effectively healed, for I have been in close touch with her for a long time, and there is not the slightest return of the old malady.

CASE 3

I have recently had a very interesting case of a child being healed through the power of the silent word. This is an infant of less than two years of age. She had been very badly affected by fits. Now, her father and mother are spiritual people. I asked the mother if she believed in the power of God to heal the child, and she answered most seriously, "Yes, I do believe." I then told her to affirm ever, and whether present or absent from the child, thus: "You are God's own child, and so you are well, and no hurt can come to you." She has done so. I have looked in daily for a moment to see how things are going on, and I find that the child has been practically cured of these fits. Indeed, she has had none since this Christ-treatment began through the soul of her mother.

CASE 4

This case I shall now describe, because it will further

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show how the family or relatives of the patient often have, all unknowingly, in them the very elements of healing needful for the cure of their dear one.

This woman is the mother of a grown-up family, and is an earnest worker in the Theosophical Society. Her sister, on writing me about my anticipated visit to their lodge as lecturer, asked if I would try to see her sister, who, she remarked, was now so ill that they entertained no hopes whatever of her recovery. Indeed, she added, we have come to feel that it is in her karma that she does not recover from this illness. Events proved to this good woman that it is not well to talk too freely or glibly about the great fact of karma. For it is too great a doctrine for superficial comprehension. And if so apprehended, it may and does become a very chain and fetter, self-forged, and so welded on self that it binds the soul in hell as effectively as ever did the Calvanistic doctrine of election. Concerning its uses and abuses I shall yet speak fully.

I arranged to stay in the good woman's house for the night. Her husband was the patient's doctor. I went with her direct from the meeting to her sister's house. Here I found the gentle woman literally lying like a log in bed. The disorder was of the blood. I forget now what its nature exactly was. Indeed, I question if I ever did really know, in the ordinary diagnostic way, much about her physical ailment. Such external knowledge is certainly not a necessity for this kind of healing. So stiff had her body become that it was with some difficulty I got her head so moved that I was able to manipulate very gently the muscles at the base of her skull and at the nape of her neck. But I knew that soul as soon as I entered that bedroom, and I found her to be of a fine, strong and spiritual will, and of a very high order of spiritual consciousness. I was therefore able to speak to her soul, saying very little indeed to her external consciousness or mundane intelligence.

Indeed, my words to her ears were very few, and of the same nature as those spoken to Katie Christian. Only, I used her language as a student of the ancient wisdom through the

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literature of the T. S., in speaking of her Christ-Healer, ever-present, ever-potent as the Holy Atman, the Divine Immanence, the Almight God, her Savior. Then, with one hand on her forehead and the other on her solar plexus, I sang the 23d Psalm as adapted by me to the melody Marosa. This seemed greatly to bless her, and brought her into the peace of the Eternal Love, even her own beautiful and pure heaven. And there I left her sleeping sweetly. Next morning, I was talking to my host, her doctor, about her at breakfast, and this good-hearted honest fellow declared to me that, as he could do no more for her, he would be most thankful if I could help her in any way. He, however, told me that he had no faith whatsoever in these spiritual methods. But when in the midst of our talk, he suddenly got up and phoned in my hearing to his brother-in-law, and found that his patient had had seven hours good sleep, he was certainly made to think.

"Well," said he, "it is indeed remarkable; for she has not been able to sleep normally for a long time; and last night's injection of morphia was only a pretended one. Well, I give you *carte blanche* to do with her as you see fit, and if you cure her, I'll give you myself a testimonial."

"Thank you, my dear fellow," I said, "for your truly generous expression of good will; no one could appreciate it more than I do; but I do not need nor desire any testimonial. I appreciate your *carte blanche;* I accept it; and now I'll act accordingly." I went with his wife to see the patient as soon as she was ready to go.

Now here comes in the most important part of this bonnie story. I found that this good woman had healing powers, both magnetic and spiritual. I found also that the patient's husband, and likewise her son and daughter, had the same powers to a certain degree. And I yoked them thus to the service of the health of the patient! I said to the sister and husband: "You are, each of you, to hold a hand of the patient, thus, and to lay your other hand over her solar plexus, thus, and to will and to feel that your virtue is passing into her body." I said the same to the son and daughter. For I had soon perceived that these two couples were of complementary

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magnetism, and that the power would thus be well balanced in its elementary richness.

I may here say that I had to ask them to get rid of the day nurse, and to substitute the night nurse for her. The day nurse was one of those fussy, angular, dried up, unmagnetic, pernickety women who are barren of all the sweet richness of womanhood, and whose very presence would in itself be quite enough soon to kill any sensitive body. But the night nurse—of whom I caught a glimpse as she sat at breakfast, was, I could see, what every nurse should be, a healer born. And really, when we know that this dear woman was actually left by the wisdom of her doctor to the care of that woman of death all day, and that her own loving relatives were kept almost entirely away from her bedside, we see how much medical science has yet to learn—ay, even the common sense of the plainest woman and the most common man!

Well, then, to make my story short, I left the dear family that day not without hope in their heart. I kept in touch with them in more ways than one, and by means other than the post, and I knew that all was going as well and in the way I had pointed out to them. In about six weeks' time, I had a letter from the doctor's wife saying: "You need have no more anxiety about my dear sister. She is now well, and we are off to Colwyn Bay tomorrow."

A few months after this our patient was able to set off to Scotland at an hour's notice, and under very trying circumstances, and to return, having done a sore duty, and that without any serious results.

And just one year, Sunday for Sunday, from the day I first visited her, I was her guest in her hospitable home, and she was my hostess, radiant with joy. And she meant what she said, dear, kind heart, when, piling the food on my plate, she remarked: "A year ago tonight, you were doing with me just what you liked, and forced your good things into me. Tonight I am to do with you just what I will, and so am to pour my good things into you." And she did; and do you think, dear reader, that Brother James had the heart to refuse this pleasure to a bonnie sister. Verily no!

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CASE 5

While visiting Dundee last year I called one day at the home of James Cramond, to test the bread that his goodwife had just made according to our lesson. I noticed on entering that wee Jeanie, the light of the home, had sore eyes. Wee Jeanie is one of those auburn beauties, really a hun in human flesh, and the radiance of her bonnie smiling face had often blessed me. But today there was no smile. Wee Jeanie was very miserable. For her bonnie blue eyes were smeared with the same kind of greasy ointment, and bandaged over! Certainly Jeanie did not approve of the treatment, nor did I.

So I asked the mother to wash the eyes well. I then took the child on my knee and bathed the eyes with my saliva, using each of my ten fingers to do so. Soon she was asleep on my breast with my right hand over her eyes. And, to tell you a secret, I, too, had a nice wee nap, for I was rather tired out in visiting people.

And so we napped together for about twenty minutes. I believe the healing was done during this little nap, for when we awoke Jeanie's eyes were completely healed! And there was no wee lassie in Dundee that night so happy as Jeanie.

CASE 6

Twelve days ago I got to my mother's home from Belfast, to find that the gentle body had been so stricken with paralysis that her speech was seriously interfered with. My readers will understand what I felt on seeing the saintly mother of my days thus stricken.

But I spoke to her the word of the good cheer of my own Christ, while holding her right hand in my left, with my right hand on her head. After two days she was able to be up and about, speaking as well as ever. Then I continued the treatment by holding her in my arms as she sat on my knees grasping her left wrist by my right hand and her right wrist by my left hand.

For the past week she has been out with me for a good walk every day, and she is now once more "my aine bonnie mammie."

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THE POWER OF PERSONAL PRESENCE

And now I have fulfilled the law in this the personal and magnetic degree of our being, by telling you these stories. I know that I have done what is right in so doing, for the whole of will approves it. But ere quitting this plane I shall win from its storehouse a further knowledge for you by talking to you very briefly concerning the power of the personal presence to heal and bless.

Assurances which have astonished myself, have so often been made to me of the healing of various disorders, physical, psychic, and mental, through merely sitting in my presence, that I have been constrained to realize and recognize the power of the physical presence of every one whose only true and abiding consciousness is in God, the Good, the True, the Beautiful.

The first time this fact seriously impressed me was through the following experience: I was in a friend's salon in London, conducting *une causerie intime* on the "Healing Powers of the Ageless Christ." A lady sat within about two yards of me during the whole conference. Next day I received a letter from her, telling me that during this talk she distinctly felt and realized that her body was being healed of a chronic bronchial cough, which had seriously interfered with her speech for years. And when she left that room she felt that she was entirely cured of this long-standing disorder. So she averred.

Through this experience, she became a believer in, and, as a matter of course, a practicer and preacher of the Christ-Healing. Often has she spoken publicly on the great theme, and her voice has never failed her. She has also written more than one booklet on the great theme, which booklets have been of great use in the Church of England, of which she is a devoted daughter.

Since then, I have watched this power in operation, and the foregoing has become a common experience with me. No doubt this power was working in me long before my attention was called to it.

But not only for healing is the presence of the lover of

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God potent. It is as potent for the service of general blessing, and especially so in any mode peculiar to the genius of the healer. Thus I have observed during these years, that if one has the genius of the poet or the singer latent in him, merely sitting in my presence will quicken or awaken and enrich this genius, causing it to come forth in fuller fruition. Indeed, some of these fruitions which have been sent to me were most abundant, even unto *l'embarras de richesse*. And so it is with the artist soul whom I thus contact, whether the art be in colors, or music, or handicraft. For all I have all these elements in my nature, and they have, since my boyhood, pressed forth, ever seeking expression, notwithstanding much that has opposed their flowering and fruit bearing.

And so it is with the spiritually devoted or religious mystic who comes to me. For my spiritual genius is strong enough to awaken to life this sleeping spiritual and religious genius, and he sings of the love of God, and he is enthused with the love of every creature, and his one desire is to do the will of Good, and serve the creation in the love of God. This my constant experience is so interesting, and so rich in suggestion to the student of psychic, occult, and spiritual facts, that I give it now. And this is why I give it. And in so doing I have served the truth.

I have called this faculty the power of the personal presence, as I wished to set forth the fact very clearly. But the personal presence is as truly in the written or unwritten word as in the physical nearness.

And so it is that through my word, either spoken in public or private, the same power of quickening and healing has been continually testified to by many during these years of my public service of souls and bodies.

And what I can vouch for as true in my own experience is true in the experience of every good man and woman we meet. And we thank God it is so. And we grasp the hand of the brother, and kiss the hand of the sister in God, feeling that verily we thus grasp the hand of God, that verily we thus do homage to the Hand of the healing, nourishing and sustaining Christ, the Mother-Father of the Ages of our Race.

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ANIMAL MAGNETISM APPLIED

By ALEXANDER WILDER, M. D.

WHAT is to be understood by animal magnetism, has been set forth in a previous article. It is an agent, or perhaps function, by which living beings interchange their vital conditions, and human beings in addition affect one another with their moral states, and purpose of mind. I do not doubt that it was comprehended in the ancient magic of the Medes and Assyrians, the secret healing art of the Esculapians and Hippokrates, the philosopher's stone of the Alchemists and the Elixir Vitæ imputed to the Rosicrucians. Paracelsus named it, Van Helmont taught it, and Emanuel Swedenborg, self-magnetized, developed it into the curious phenomena of clairvoyance. When Mesmer propounded it, the world denounced it as charlatanism; but now, we have come to the next point of declaring it to be nothing new. We have all of us believed it —some as the great power of God; others as the jugglery of Simon Magus.

Indeed, it was lost from human knowledge because it fell under the ban of the church. In the earlier Christian centuries, there were individuals everywhere who treated diseases by the imposition of their hands and magnetic manipulation. Tertullian, living in the second century, advised that "any individuals who called themselves Christians and could not even expel demons or heal the sick, should be put to death as impostors." Montanus, Gregory Thaumaturgus, Origen, Martin, Theophilos, and the Fathers, insisted upon the same test, offered to abide by it, and as we are told, actually practiced it successfully.

In due time, however, the Church succumbed to a similar sacerdotal rule as the various paganisms had before. Then

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magic and learning were denounced as heathenish arts, and denominated sorcery and withcraft. Even to be proficient in the knowledge of grammar was declared to be unchristian; and Pope Gregory the Great rivals Jack Cade in his utterances against a liberal education. It was then that the laymen, the common people, were placed outside, and the clergy alone became the Church. It was declared in Council that for persons who were not priests to treat the sick by manipulation was mortal sin. It was declared unlawful and prohibited under the sentence of anathema and outlawry for a layman to attempt the cure of a disorder by the laying on of hands. Only monks and priests had the right. This was the Hippocratic oath of Christendom, now so pretentiously imitated by the school of regular medicine.

Ever since that time, the church and sectaries of science have never hesitated to uproot by massacre, by proscription, and every form of persecution, every endeavor of individuals to learn and obey truth, outside of their authority. At this very time, therapeutic magnetism is the most certain disturber of complacent respectability, whether religious or medical.

We shall now treat in a brief epitome of its application. I know of no individual who is not more or less liable to the magnetic influence, however difficult or even impossible it may seem to impress him. Nor do I believe there is any disorder or morbid condition in which it may not be advantageously, if not successfully, employed. The prediction in the Gospel according to Mark is a very true one: "These signs or miracles shall accompany those who believe; in my name they shall cast out demons, they shall take up serpents; and if they swallow any deadly substance it may be prevented from doing them harm; they shall place their hands on or over the sick and shall render them convalescent." This declaration which is imputed to Jesus is now generally repudiated, both as not genuine, and as actually not true. The cures accredited to Jesus are explained away as supernatural, and supernaturalism then is denied.

Yet it is a curious and significant fact that no Christian writer during the first 140 years makes any mention of the

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miracles described in the three synoptic Gospels. Of course, as the Gospel according to John had not been then compiled, its relations are not at all referred to until long after, nor does Paul ever cite anything spoken of in the Acts of the Apostles. But we leave these matters to other causuists and attend to our own subject.

The world of medical science is a sea of doubts; but magnetism is a world of facts all united in a grand harmony. It is the art and science of nature herself, inspired by the Divine Intelligence, and made successful by energy. Magnetism is a force or energy pertaining to every organization, and which emanates from everything. It can be applied everywhere. A sleeping infant can be magnetized; so also can a sleeping adult. The muscles will contract, the patient will start convulsively, the breathing will be labored, and there will be either a deeper sleep or a sudden awakening. If the magnetic passes are made during intoxication or syncope, similar phenomena will result. Animals are also susceptible. The dog, cat and ape, have been experimented upon, and also the horse, with success.

When the manipulation is performed upon an individual that is healthy and wide awake, the following results are observed: The pulse increases in force and frequency, or else diminishes in the same degree. The pulsations are no longer regular; the heat varies, the eyes become bright and glassy; the sensitiveness increases; and there is sometimes abundant perspiration and great loss of strength. Sometimes there is paralysis and even catalepsy.

It is affirmed that some persons cannot be influenced by magnetic manipulation. The individuals will themselves deny that they have been affected; still, I do not believe it. They talk like a man who has drunk a glass of liquor and denies its effect. In fact, the individual has been influenced. He will be sleepless or more profoundly drowsy; there will be increased sensitiveness. The secretions of the body will be changed and often more abundant; sometimes eruptions of the skin will appear. Syphilis, eczema and even measles and smallpox have exhibited themselves.

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I do not like the practice, however, of magnetizing individuals to make a show of them. There is something sacred about a human being. It is unworthy to place him outside of his own self-control, and then to subject him to vulgar experiments. I am not patient of it, nor indeed very tolerant.

Magnetism is a potency evolved by the ganglionic nervous structure. The aura is radiated in every direction; but it may be concentrated upon any point to which the will may direct it. When we earnestly desire to accomplish any purpose, we instinctively direct this potency upon it and often with success. The healing of disease by prayer, which does actually happen, is in consonance with this principle. I do not say that there are not spiritual forces, relatively extraneous to us, which do not concur. Really, I do not know any wish which we entertain, any thought which we may think, any act which we may perform, which is not the result of various spiritual principles or forces, not altogether a part of ourselves.

Magnetism is the agent of nature. It harmonizes with all the vital forces which pertain to us. Accordingly it augments the curative action of nature, which is always tending to reestablish equilibrium in the play of the different organs. It is that "more noble secret" hinted at by Bulwer-Lytton, by which "Heat or Caloric, as we call it, being, as Herakleitos taught, the primordial principle of life, can be made its perpetual renovator." It is supposed that an agent of exceedingly subtile nature exists. I admit that such an agent has not been empirically demonstrated. No fault need be found on this account. The modern physicist tells us that light is a sensation produced by waves of ether; yet he has never demonstrated that there was such an ether. He takes it for granted; assumes it. We assume an ether, aura or nervous fluid, on like sufficient ground; knowing that the human mind is abundantly competent to perceive and recognize a fact, before experiment has demonstrated it.

This agent exists; it is a part of our own being, and we can perceive it, almost if not altogether as related to physical sensibility. We feel the sense of another's approach, and

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whether he is or is not agreeable, by virtue of his emanations and our perception of them. The seeress of Prevorst subsisted on the strength of other individuals, absorbing it through the eyes and the ends of the fingers. She declared that she drew her life wholly from the air and the nervous emanations of others, by which they lost nothing. This may have been often true; but Dr. Kerner notes that many persons complained of losing strength when they had been long near her; and that they felt a contraction in the limbs, a tremor. Some also were sensible of weakness in the eyes and at the stomach even to the point of fainting. What she called the nervengeist, or dweller in the nerves, was the vital principle which joined the soul and body to the entire universe.

Everyone possesses as much nervous fluid as is necessary to his existence, but not always enough to communicate to others. He has power to put it forth by his will. He ought to husband his health and strength, to keep his mind tranquil, and have no other object in mind but to benefit the patient. The magnetic current does not pass out in a stream, but by undulation, more or less, as the individual is skilful in determining it.

Where the proper rapport or kindness of feeling does not exist between two persons, magnetism should never be attempted. The contact of two psychical auras of individuals repugnant to each other is of a blighting, and even murderous tendency. When we suffer by it, we should carefully and even wilfully keep away from the obnoxious person; if we choose to be the inflicters of injury, we should restrain our thoughts in the other individuals direction. Every nervous disorder, from hysteria to acute mania, catalepsy and paralysis, may occur from neglect of these precautions; and actual crime may be instigated. The digestive system will inevitably be impaired; a morbid secretion of bile is likely, and a profusion of other glandular abnormalities.

We have said that magnetism will be beneficial in every morbid condition. It will soothe pain even where the disorder is incurable. It will correct every secretion. The perspiration will become normal, the secretions bland and whole-

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some; the breathing gentle; the circulation of the blood free and normal. It will prevent paroxysms and often arrest them; it assuages fever and inflammation; it promotes the healing of ulcers and softens indurated swellings. Dr. Alva Curtiss declared that he had cured cancer of the breast by manipulation, and I believe him. Herodotus tells us that a Grecian physician, Demokêdês, a student of the School of Krotana, cured Queen Atossa of Persia of a scirrhous of the breast; but unfortunately omits to tell us how. I can only say that he had learned from his great master, Pythagoras, the secret of magnetic manipulation.

In scrofulous and lymphatic affections, enlargement of the glands, and the like, there must be untiring persistence in magnetizing; months must be employed. Temperance is also necessary; over-eating and prolonged fasting retard any cure. It is best to employ one hour in ten in such cases.

In eruptive diseases, like measles and scarletina and smallpox, magnetizing ought to be directed over the whole surface, but not to be continued longer than fifteen or twenty minutes at a time. It will interfere with no medical treatment.

In inflammation of the brain, immense benefit can be derived. Magnetizing will tend to prevent the conveying of fluids to one point. Make long passes clear to the feet, keeping to the median line; place one hand on the forehead; use gentle friction on the lower forehead; and finish by passes down the legs.

In paralysis, aphasia, rigidity of the limbs and convulsions, it is worth while to attempt a cure. These are very hard cures; yet one will occasionally be cured. So much, too,may be said for apoplexy and the different degrees of cerebral congestion.

In disorders of the digestive tube, such as diarrhœa, dysentery, cholera, magnetic friction will diminish the spasms and the griping pain, and prevent the further fatal development. The hand should be passed lightly over the surface of the abdomen, frequently, and the patient attended to till he is better. Often in the intervals of pain he will go to sleep.

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I will not enumerate the names of remittent and intermittent fever. The intensity of the malady is about all that the magnetiser need concern himself about, and the part which is chiefly affected. The recuperative force is about exhausted; and the general disturbance of the system does not give a good opportunity to distinguish the effects produced by magnetizing. Nevertheless, the operator must not give up hope. If he can amend the action of one organ he will gradually appease the general tumult. The vital force which is imparted will recruit that of the patient to good purpose. He will expel greater quantities of vitiated material and emanations. Hence the operator, every time he perceives a sense of fatigue, should recruit his strength without delay by going out into the open air, lest he absorb the noxious outflow into his own body. The current, in magnetizing such patients, should be carried the entire length of the body from the head to the feet.

Cholera in many respects exhibits a striking analogy to fever, and particularly to typhoid and yellow fever. Dr. Foissac reports several cases of recovery by magnetism; the various remedies prescribed by practitioners being also administered. In the first case a physician had all the pains of cholera morbus. He was magnetized, and received relief from intense suffering, wherever the hand touched. The second was a case of Asiatic cholera. The remedies were administered and magnetism employed. The limbs were rubbed and he breathed upon the region of the heart. After several hours all danger disappeared, and the doctor who was in charge declared the patient convalescent. He was magnetized daily till the recovery was perfect. The third patient was a girl of eleven. Leeches, ice and external excitants were employed. The pulse was scarcely perceptible; the skin icy cold and a bluish tint; she vomited incessantly and suffered from insatiable thirst. Dr. Foissac held her hands in his, and made light friction over the region of the heart and stomach. In twelve hours the extremities began to grow warm; the vomiting ceased, and the circulation was re-established. In the evening a spasmodic cough appeared, which yielded to a

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few passes; and she recovered her health almost immediately afterward. In this disorder the magnetic action ought to be directed principally to the stomach and intestines, and long continued.

In rheumatism the acute pain is quickly relieved. Sometimes, however, it is increased; but in such cases is only transient and indicates that the complaint is changing its seat. This is a favorable symptom. In hereditary cases, the symptoms reappear; but if you are fortunate enough to influence them, they will yield more promptly to magnetism. The operator should apply a general magnetization for five to ten minutes, and then direct the tips of the fingers to the affected nerves or joint, and pass the hands slowly down, as though drawing something toward the extremities. Afterward, general magnetizing should be resumed. This treatment is applicable to rheumatism of the muscles and joints, whether acute or chronic. In chronic affections, the endeavor should be to increase the vitality, and afterward to produce the magnetic crises. The acute form of the disease must be reproduced. For a week or more, magnetize the patient, with no endeavor to produce any effect, or notice of any that may appear. After this, direct the efforts principally to the seat of disease, if sufficiently apparent, or to the region where you suppose it to be. Heat and even pain must be developed without compunction, except the suffering is too acute, which is not often. Afterward, endeavor merely to keep up the impetus already given; and whenever the disturbance is transferred to an important organ, do what you can to impart vigor to that organ, meanwhile continuing the previous efforts. In this way, white swellings and enlargements of glands have disappeared, and paralysis of the limbs and even of the optic nerves has been cured.

Here let me remark: magnetic energy and recuperative power of the patient are different from electricity, galvanism and the like. They are principles associated with intelligence, and go together to the same end.

Of course there are incurable complaints. Nevertheless, not all are such which we apprehend to be. Sometimes the

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natural energy has become torpid and requires arousing. Remedies may have been employed which fatigue the organism, till it is slow to respond to a new summons. In such case it is proper to direct the effort to an augmenting of the vital energy. This will increase the recuperative power, and, in the end, if the disorder is really curable, will facilitate operations. The patient will learn to desire your coming and feel weary at any delay.

Du Potet instances the following complaints as diseases which one ought not to attempt to cure:

1. Large tumors. Magnetism may perhaps in certain cases act upon them by reducing their size; but he considers this as dangerous, and as aggravating the state of the patient by carrying into the circulation a superabundance of irritable matter.

2. Stones in the bladder can neither be diminished nor expelled by magnetic action. It is the same with foreign bodies which have been introduced into the organs. There is no hope for these, by magnetism.

3. Spots on the cornea and cataract. There is more hope in paralysis of the optic nerves.

4. Limbs which have been shrunk from infancy, and have not kept pace in development with the rest of the body.

5. Idiocy from birth.

6. All infirmities caused by malformation.

There are others, but the intelligent operators will have sufficient acumen to distinguish them. Phthisis, at the begining, may be favorably influenced; but after the second stage, magnetism appears to do harm. There is not an organism to retain the imparted energy, and so it destroys instead of building over. A little gentle manipulating may alleviate troublesome symptoms, no more; I would hesitate even at this. The disease is infectious and contagious, and personal contact often transmits it. The husband and wife disease each other; the infant contracts it from the mother; near friends endanger each other.

The conditions of success in chronic diseases are imperative. The operator shoud be persevering and self-denying;

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the patient quiet and passive. No account should be taken of time. The operator should not exhaust his physical energy by hard work or manual application. He ought to be abstemious, indulging little in animal food or intoxicating drink. Excess of every character should be avoided and continence maintained. He should carefully conserve the magnetic energy, especially when he feels most certain of it. The more sensitive the patient, the less should he exert his energy. The longest time spent at a sitting should not exceed thirty to sixty minutes. He should rest at intervals. The patient must be kept from fits of anger, and his wishes should not be too much thwarted. The operator should have full confidence in his own ability; fear will arrest the flow of magnetic energy. No pain, groaning, excitement, or even suffering of the patient, should move him. He should be careful not to talk much. He is certain to throw away his energy by this.

The magnetiser ought to be a physician or have a knowledge of medicine. He possesses and creates greater confidence in himself; is more ready to direct his endeavors wisely and to understand mysterious or alarming symptoms; and is more intelligent in every respect.

(*To be continued*)

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DOGMA AND RITUAL
OF
HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

11 ב L

THE MAGIC CHAIN.

MANUS.

FORCE.

(*Continued from page* 254)

THE great magic agent which we have called "astral which others name soul of the earth, which the ancients designated under the names of Azoth and Magnetism; this occult, unique and incontestable force is the key of all empires; the secret of all powers. It is the flying dragon of Mêdeia, the serpent of the mystery of Eden; it is the universal mirror of visions, the tie of sympathies, the source of loves, of prophecy and of glory. To know how to obtain possession of this agent is to be the depository of the power of God. All real, effective magic, all true occult power is in it, and all books of true science have no other object than to demonstrate it.

In order to get possession of the great magic agent two operations are necessarly: to concentrate and to project; in other terms, to fix and to set in motion. The author of all things has given fixedness as a base and guarantee to movement.

We say: enthusiasm is contagious. Why? Because enthusiasm is not produced without fixed beliefs. Faith produces faith. To believe is to have a reason for willing. To will with reason is to will with a force; I will not say infinite but indefinite. That which operates in the intellectual and moral world is accomplished with stronger reason in the physical, and when Archimêdes asked for a fulcrum to raise the world, he simply sought the great magic arcanum.

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Upon one of the arms of the androgyne of Henry Kunrath we read this word, COAGULA and upon the other SOLVE.[1]

To collect and to diffuse are the two Ideas (*verbe*) of nature; but how collect, how diffuse, the astral light or soul of the world? We collect by isolation, and we diffuse by means of the magic chain. Isolation consists in absolute independence for the thought; entire liberty for the heart; perfect continence for the senses.

Every man who has prejudices and fears; every passionate individual a slave to his passions, is incapable of collecting or "coagulating," according to the expression of Khunrath, the astral light or soul of the earth.

All true adepts have been independent, even to the suffering of punishments, sober and chaste even to death; and the reason of this anomaly is, that to dispose of a force you must not be taken by this force so that it disposes of you. But, then, men who seek in magic a means of gratifying to a remarkable degree the covetousness of their nature, will exclaim: "Of what service is a power which we cannot use for our gratification?" Poor men, who ask that! If I tell you how you can understand it? Are pearls nothing because they have no value to the herd of Epicurus? Did not Curtius find it more noble to command those who have gold, than to have it himself? Must we not be a little more than ordinary men when we pretend to be almost god? Besides, I am sorry to annoy or discourage you, but I do not invent these superior sciences. I teach them and state their rigorous necessities, laying down their first and most inexorable conditions.

Pythagoras was a free, sober and chaste man. Appolonius of Tyana, *Julianus Caesar,* were men of tremendous austerity. Paracelsus made his sex doubted, he was so much a stranger to amorous weaknesses. Raymond Lully pushed the austerities of his life even to the most exalted asceticism. Jerome Cardan carried the practice of fasting to the very extreme point of dying with hunger, if we may credit tradition. Agrippa, poor and moving from town to town, nearly died of penury rather than submit to the caprices of a prin-

[1]Unite firmly together; dissolve.

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cess who abused the liberty of knowledge. In what, then, did the happiness of these men consist? In the understanding of the great secrets, and in the consciousness of power. That was enough for these great souls. Must we be like them in order to know what they know? No, certainly not! And perhaps this book that I write is the proof of it. But, to do what they did, it is absolutely necessary to take the same measures which they took. But what did they really accomplish? They astonished and subjugated the world; they reigned more truly than kings. Magic is an instrument of divine goodness, or of diabolic pride, but it is death to earthly joys and the pleasures of mortal life. Then why study it? the Epicurean will say. Simply to know it and then perhaps also to distrust stupid incredulity or puerile credulity. Men of pleasure (and as half of these I number as many women) is not gratified curiosity a very great pleasure? Read then, without apprehension. You will not become magicians, or wise men, in spite of yourselves. Besides, these requirements of absolute renunciation are only necessary to establish universal currents, and to change the face of the world. There are relative magic operations limited to a certain circle which do not demand such heroic virtues. We can act upon passions by means of passions, determine sympathies or antipathies, even afflict and cure without possessing the omnipotence of the magus. It is only necessary to be on our guard against the risk which we may run of a reaction proportionate to the action, and of which we might easily be the victim. All this will be explained in the Ritual.

To make the magic chain is to establish a magnetic current which becomes stronger in proportion to the length of the chain. We shall see in the Ritual how these currents can be produced, and what are the different ways of forming the chain. Mesmer's tub was rather an imperfect chain. Several great circles of Illuminati in different countries of the North have chains more powerful. Even the society of certain Catholic priests, celebrated for their occult power and their unpopularity, is established on the plan and according to the most powerful conditions of the magic chain, and it is

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the secret of their force which they attribute solely to the grace or to the will of God; a solution common and easy for all problems of force in influence or in impulse. We shall have to set forth in our Ritual the series of truly magical ceremonies and evocations, which compose the great work of the vocation under the name of exercises of St. Ignatius.

Every enthusiasm propagated in a society by a succession of communings and persistent practices produces a magnetic current, and it is preserved or augmented by the current. The action of the current is to carry away and often to exalt beyond measure impressionable and weak persons, nervous organizations, temperaments disposed to hysteria or to hallucinations. These persons soon become powerful vehicles of magic force, and forcibly project the astral light in the very direction of the current. To oppose ourselves, then, to the manifestations of the force would be in a manner to fight against fate. When the young Pharisee Squl, or Schol, threw himself with all the fanaticism and prejudice of a partisan across the path of encroaching Christianity, he placed himself unconsciously at the mercy of the power which he supposed that he was combatting. Therefore he was smitten by a formidable magnetic lightning, rendered more instantaneous without doubt by the combined effect of a cerebral congestion and sun-stroke. The conversion of the young Israelite, Alphonsus of Ratisbon, is a contemporary fact, absolutely of the same nature. We know such a sect of enthusiasts at which everybody laughs while at a distance, and in which they are enrolled, in spite of themselves, as soon as they approach, even for the purpose of fighting them. Moreover, magic circles and magnetic currents form themselves and often influence by fatal laws those whom they subject to their operation. Each of us is attracted into a circle of relations which is his world and of which he experiences the influence. Jean Jacques Rousseau, that legislator of the French Revolution—that man whom the most intellectual nation in the world accepted as the incarnation of human reason,—Jean Jacques Rousseau was drawn irresistibly into the saddest action of his life, the abandonment of his children, by the magnetic influ-

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ence of a circle of libertines, and by a magnetic current at the common hotel table. He tells it simply and ingenuously in his Confessions, and it is a fact that nobody has remarked it. Great circles often make great men act reciprocally. There are no geniuses who are not comprehended, there are *eccentric* men, and the word seems to have been invented by an adept. The eccentric man of genius is the one who tries to form a circle for himself by contending against the force of the central attraction of established chains and currents. It is his destiny to be broken in the struggle or to succeed. What is the double condition of success in such a case? A central fixed point and a persistent circular action from this introduction. The man of real genius is he who has discovered a real law, and who consequently possesses an invincible force of action and of direction. He may die in the operation, but what he wished is accomplished notwithstanding his death; for death is a veritable assumption for genius. "When I shall rise from earth," said the greatest of initiators, "I shall draw all after me."[2]

The law of magnetic currents is that of the movement of the astral light itself. This movement is always double, and multiplied in contrary tendencies. A great action always prepares the way for an equal reaction, and the secret of great success is entirely in the foresight in regard to reactions. It is thus that Chateaubriand, inspired with disgust at the revolutionary saturnalia, foresaw and prepared the immense success of his *"Genie du Christianisme."* To oppose ourselves to a current which is beginning its circle is to consent to be crushed, as was the great and unfortunate Emperor Julian. To oppose ourselves to the current which has gone through the entire circle of its action, is to take the head of the contrary current. The great man is he who comes at the time, and knows how to introduce changes suitable to the occasion. Voltaire in the time of the Apostles would have found no echo for his words, and would, perhaps, have been a clever parasite at the festivities of Trimalchio.[3] At the epoch in which we now live, everything is ready for a new outburst of evangelical en-

[2] Gospel according to John, XXII., 32.
[3] Peronius Arbiter; Satyricon, V., X.

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thusiasm and of Christian disinterestedness, precisely in consequence of the universal disenchantment, of egotistic positivism, and of general cynicism with regard to grosser interests. The success of certain books and the mystic tendencies of minds are unequivocal symptoms of this general disposition. Churches are restored, and new ones built. The more void of belief individuals feel themselves, the more they hope from it. The entire world once more awaits the Messiah, and he cannot delay his coming. Let there be found, for example, a man of high position by his rank and fortune, a pope, a king, or even a Jew millionaire, and let this man sacrifice publicly and solemnly all these material interests to save humanity; let him make himself the redeemer of the poor, the propogator, and even the victim of the doctrines of disinterestedness and charity, and he will gather around him an immense concourse, and will produce a complete moral overthrow in the world. But high rank of the person is essentially necessary; for, in our days of misery and charlatanism, every great utterance (*verbe*) which comes from the lower classes is suspected of ambition and interested imposture. You, then, who are nobody and possess nothing, do not hope to become either apostles or Messiahs. Have you faith? Do you desire to act according to your faith? Attain first the means of acting, which are the influence of rank and the prestige of fortune. Formerly, individuals made gold by the aid of science; now it is necessary to make science anew by gold. We have fixed the volatile; it is necessary to volatilize the fixed. In other words, we have materialized mind, we must now spiritualize matter. The most sublime speech is not listened to in our days, if it be not produced under the guarantee of a name; that is to say, of a success which represents material value. What is a manuscript worth? Simply what the signature of the author is worth in the library. For instance, Dumas and Company represent one of the literary guarantees of our epoch; but the house of Dumas is only worth its habitual products—romances. Let Dumas find a magnificent Utopia, or an admirable solution of the religious problem: his discoveries will only be considered amusing caprices of the romancer, and no

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one would take them seriously, notwithstanding the European celebrity of the Panurge[4] of modern literature. We are in the age of positive acquirements. Every one is of value in proportion to what he is socially and commercially. Unlimited freedom of speech has produced such a conflict of discussions that nobody asks nowadays: "*What* do people say," but, "*who* says it. If it is Rothschild or His Holiness, Pius IX.,or even Monsigneur Dupenloop, it is something. If it is Tartemprior, were he even a prodigy (which is possible after all), yet if destitute of genius, science and good sense, he is nothing.

Hence, for those who would say to me: "If you have the secret of great success and of force which can change the world, why do you not make use of it?" I reply: "This knowledge has come too late for me. In order to acquire it, I have lost time and resources which perhaps would have enabled me to use it; hence, I offer it to those who are in a position to make use of it. Illustrious men, rich men; grandees of the world, who are not satisfied with what you have, and who feel at heart a nobler and vaster ambition, do you wish to be the fathers of a new world; kings of a rejuvenated civilization? A poor and obscure scientist has found the lever of Archimedes and he offers it to you for the sole good of humanity, without asking anything in return."

The phenomena which have recently agitated America and Europe, apropos of speaking tables and fluidic manifestations, are nothing but magnetic currents which are beginning to form, and inducements of nature, which invite us, for the welfare of human kind,[5] to reconstruct the great sympathetic and religious chains. In truth, the stagnation of the astral light would be the death of the human race, and the torpors of this secret agent are already manifested by alarming symptoms of dissolution and death. For example, cholera morbus, the potato and the grape diseases, have no other cause, as the two shepherd boys of La Salette have seen obscurely and symbolically in a dream.. The unexpected faith which their recital has found, and the immense concourse of pilgrims de-

[4]Robelais. Pantagruel. The conceit or allegory of Panurge is admirably explained in the large editions of Webster's Dictionary.

[5]Or for the salvation of mankind.

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termined by a story so singular and vague, as that of the two children without instruction, and almost without moral sense, are proofs of the magnetic reality of the fact, and of the fluidic tendency of the earth itself to work the cure of its inhabitants.

Superstitions are instinctive and all that is instinctive has a reason for its existence in the very nature of things. This is what the skeptics of all time have not sufficiently considered. Hence we attribute all strange facts of table-moving, to the universal magnetic agent, which seeks a chain of inspired persons in order to form new currents. It is a force blind in itself, but which can be directed by the will of man, and which is influenced by current opinions. This universal fluid, if people will consider it a fluid, being the common intermediary of all nervous organisms and the vehicle of all sensitive vibrations, establishes between impressionable persons a genuine physical copartnership, and transmits from each to the other the impressions of imagination and thought. Therefore, the movement of the inert thing determined by the undulations of the universal agent, obeys the dominant impressions and reproduces in its revelations, sometimes all the clearness of the most wonderful dreams, sometimes all the strangeness and all the falsehood of the most incoherent and vague fancies. The raps on furniture, the noisy tossing about of the table service; instruments of music playing of their own accord; are illusions produced by the same causes. The miracles of De Paris, and the convulsionaries of Saint Medard were of the same class, and often seemed to be an interference with the laws of nature. Exaggeration on the one hand, produced by the fascination which is the special intoxication occasioned by the congestions of the astral light, and, on the other hand, oscillations or real movements impressed on inert matter by the universal and subtile agent of motion and life. Behold what there is at the bottom of these things which are so wonderful, as we may easily convince ourselves by reproducing at will through means indicated in the Ritual the most astonishing of these illusions and by proving the absence easily perceivable of deceit, hallucination or error.

It has happened several times to me, after experiences of

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the magic chain made with persons who were not entertaining good intentions and sympathy, to be awakened with a start in the night by impressions and contacts actually exciting alarm. One night, among other things, I really felt the pressure of a hand which was strangling me. I rose, lighted my lamp, and set myself tranquilly to work, in order to turn my vigil to profitable account and banish the phantoms of sleep. Then books were displaced near me with a noise, papers moved about and rubbed against each other, the woodwork cracked as though it was about to split, and heavy blows were struck on the ceiling. I observed with curiosity but tranquility all these phenomena, which were not less marvelous if attributed to my imagination alone, there was so much reality in their appearances. Besides, I will repeat that I was not at all frightened, and that I was occupying myself with an entirely different matter from that of the occult sciences at the moment in which they were produced.

It was by the repetition of such facts that I was led to attempt some experiments of evocation with the aid of the magic ceremonial of the ancients, and that I obtained results truly extraordinary, which I shall state in the thirteenth chapter of this book.

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THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT

By NURHO DE MANHAR

A FEAST OF CIRCUMCISION (*Continued*)

WHAT is truly so, but what tradition teaches us respecting this, is, when the yod (I) is united with heth (H) they form a celestial river, as it is written, "And a river went out of Eden to water the garden.' Let no one, however, object and say, 'when they are united,' as though it was something impossible and absurd; for they most certainly become so, and after this manner scripture uses the expression 'ben horin,' and such also is the meaning of the words, 'blessed the land whose king is a "ben horin," and whose princes eat in due season (with delight and thankfulness).' The preceding verse runs thus, 'Woe to the land whose king is a child,' referred to the world below, for we learn by tradition that all lands inhabited by idolatrous nations and people are under the rule of great chiefs who themselves are governed and controlled by one to whom scripture refers, as saying, 'I was a child, and now am old, yet have I not seen the righteous forsaken' (Ps. XXXVII.25). These are the words of the prince of this world, who terms himself a child (naar). 'Woe unto the world when it is sustained and ruled by him. When Israel is in captivity and exile, then is he as one who derives his food and nourishment from a foreign land not his own.' 'Whose princes eat in due season' for they eat only in the morning and evening, when tradition informs us judgment prevails in the world, at the rising and setting of the sun, by whose worship gentile idolators offend and excite the anger of the Holy One. The evils and afflictions that befall the world are therefore owing to the prevalent sway and rule over the earth of the evil one, who is here termed a child (naar). Blessed are all ye that are present on this occasion, for ye are fellow citizens with the saints and children of the Holy King and are nourished not with worldly food, but with the bread of heaven; and of you it is written,

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'ye are all joined unto the Lord and are found alive unto this day'." (Deuter. IV.4.)

Then spake and said Rabbi Abba, at the close of the ceremony: "It is written, 'now will I sing to my well beloved, a song of my beloved touching his vineyard. My beloved hath a vineyard in a very fruitful hill (qeren ben shamen) and he fenced it and gathered out the stones thereof and planted it with the choicest vines' (Is. V.1). These words have a deeply esoteric meaning and therefore demand most thoughtful consideration on account of the difficulties arising in the exposition of them. The first is why is the word song (sherath) here found instead of the term (reproof). Why also is it said, 'to my well beloved,' (lebidi) instead of 'to my friend?' Again, what is the meaning of the expression 'my well beloved had a vineyard in a very fruitful hill' or, as it should be rendered, a vineyard in Qeren ben Shamen? We have studied long the secret doctrine and have failed to find any mention of a place or locality so called.

"Many and various excellent explanations have been given by esoteric students who have interpreted this verse, as follows: 'I will sing to my well beloved,' refer to the patriarch Isaac, called and known as "well beloved" before his entry into earth life, because he was greatly beloved by the Holy One and was not born until after Abraham had entered into the divine covenant and attained to that degree of initiation in divine life and science symbolized by the letter A, indicative of full adeptship. This degree was also imparted to Sarah, and is typified by this letter being added to her name and that of Abram. The addition of this letter may be further elucidated and explained thus: A is the symbol of the femal principle; this being so, it may be asked, why was it added to the name of Abram instead of the letter Yod (I), the symbol of the male principle. The explanation involves a great mystery. Abraham attained to the highest degree of initiation, symbolized as we have just stated by the first letter in the divine name, I H V H, that has its polarity in the last or lower letter (H). The first being symbol of the male, the last, of the female. It is written, 'and he said unto them,' 'so (Coh) shall thy seed be,' referring to the

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multiplication of his posterity who should attain to the same degree of divine life and science as himself. Hence it is that every gentile that enters into the Covenant is called ger zedek (a true proselyte) and becomes a son or child of Abraham. Therefore, said God unto him, 'so shall thy seed be,' or in other words, all gentiles who enter into the Covenant shall be of thee and called by thy name.

"This, then, was why the letter H was added to the name Abram. Had Sarah only attained this H or degree, the posterity of Abram would then have been only children of the lower degree of divine life and knowledge or merely proselytes, here designated by the name of Coh. Owing, however, to the addition of the higher H symbolizing the divine life, to Abram, and the lower H to the name of Sara, it became possible to engender and bring forth offspring who would be able to attain to the same degree of initiation in divine life as their ancestors, Abraham and Sarah. The union of the two H's produced the yod or I, the first letter in the name of Isaac (yitzchak) emblem of the male principle, which from the time of his birth, began to increase upon the earth; that is to say, from the time of the birth of Isaac, men began to be born and come into the world who lived the higher and diviner life, and therefore it is written, 'for in Isaac shall thy seed be called' (Gen. XXI.12). Isaac in his turn begat offspring susceptible of attaining to the life symbolized by the higher H, as it is written, 'thou wilt perform the truth to Jacob' (Mich. VII.20), and Jacob was the highest manifestation of what it does and can accomplish in man. If, however, it be objected: was not this exhibited more so in the life of Abraham than on any of his posterity, as it is stated of him, 'thou gavest grace to Abraham?' (Micha-ibid); in reply we say that Abraham exercised mercy to men. It was, however, Isaac who contributed most to the sanctification of humanity, for Abraham was far advanced in life, being ninety and nine years old when he entered into covenant with the Holy One, the mystical meaning of which is known to and understood by students of the secret doctrine and its occult teachings.

(*To be continued*)

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MOMENTS WITH FRIENDS

Please give a definition of immortality and state briefly how immortality can be attained?

Immortality is the state in which one is conscious of his indentity through all states, conditions and changes.

Immortality must be attained intelligently, by the use of intelligence. Immortality cannot be attained by blind belief in some sort of an eternal existence after death, nor can any one get into the state of immortality by gift, favor, inheritance. Immortality must be earned by hard work, *with intelligence.*

Immortality must be so earned and acquired before death, during one's life in a physical body in this physical world. After death immortality cannot be attained. All incarnated minds are striving to be immortal. If immortality is not attained before death, the body dies and the mind returns to earth in a new physical body, time after time and until immortality is attained.

The way to immortality is for one to cease indentifying himself with his physical body, or with his desires and emotions, his personality. He should indentify himself with that which has the prescience of knowledge; that is, with himself. When he thinks of this and indentifies himse'f with it, immortality seems near. To be successful in this, one must take an inventory of the parts and elements making up what he has heretofore indentified himself with. After this inventory he must examine what is changeable in him, and what permanent. That with him which persists, and is not subject to time and place, is of himself; all else is transitory.

It will be found that money, lands, antiques, possessions, position, fame and whatever else of this kind the world values most, are among transitory things, and of small or no value to one trying to become immortal. The things that are of value are intangible, not of the senses.

Right motive and *right* thoughts in daily life, in all phases of daily life, no matter what the walk of life may be, are the things that count. It is not the easiest life that brings quickest results. The life of a hermit, away from cares and temptations, does not provide the means or conditions. One who has difficulties, trials, temptations, but overcomes them and remains in control of them and true to his intelligent purpose of becoming immortal, will sooner and in fewer lives reach his goal.

The attitude of mind which is preeminently useful is that the seeker shall know himself separate from his body, separate from his personality, his desires, emotions, senses, and their pleasures and sufferings. He must know himself separate and independent of all this, though it appears to touch his very self and at times seems to be himself. His attitude should be, that he is of the infinite, living like the infinite, in eternity, without boundaries and divisions of time, or consideration of space. That is the state of immortality. He must get accustomed to look upon this as a reality. Then he can know. To fancy it is insufficient, and to prate about it, useless and childish.

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"Are man's likes and dislikes reflections of his own soul? If so, how are they reflected? If not, whence come these likes and dislikes"

The term "the soul of man" is used promiscuously and stands for many phases of the invisible parts of what as to its visible aspect is called a man. Soul may mean his pre-natal condition, or the senseless shadow-form after death, or the undying universal principle which is in him during life. Man's soul is here considered as the mind —the thinking principle, the conscious light in the body. Man's likes and dislikes are not reflections of his mind. Likes and dislikes result from the action of mind with desire.

When the mind considers some of the desires it likes them; other desires the mind dislikes. That nature of the mind which thinks of desire, the desire likes; that nature of the mind which thinks away from desire and the senses, the desire dislikes. In this way are developed likes and dislikes between mind and desire. The likes and dislikes come from the likeness and unlikeness of mind and desire. Man's brood of likes and dislikes are born and bred within him. Then he manifests his likes and dislikes about him. The likes and dislikes created in one man will create more likes and dislikes in the man he meets; and those cause still other likes and dislikes in other men who likewise spread their likes and dislikes; so that the world is full of likes and dislikes. In this way it may be said that the world is a reflection of the likes and dislikes of man.

Do we like the world and the things in the world? Or do we dislike them? It is futile to try to stop liking or disliking. It is well for man to refuse to sanction with his mind what he knows to be not right. So he registers a worthy dislike. It is best for man to like and to think about that which he knows to be right, and to do it. In this way his likes have worth and power. If he treats likes and dislikes this way with himself, others will do it, too, and the world will change with the likes and dislikes.

A FRIEND

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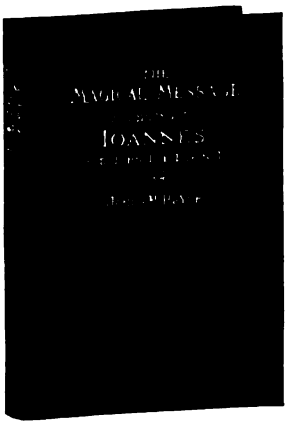

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THE WORD

A MONTHLY MAGAZINE
DEVOTED TO

PHILOSOPHY · SCIENCE
RELIGION · EASTERN THOUGHT
OCCULTISM · THEOSOPHY
AND
THE BROTHERHOOD OF HUMANITY

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Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

THE WORD.

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GHOSTS

(*Continued from page* 261)

THE desire ghost of a living man is rarely seen, because there is seldom one desire strong enough to control and draw other desires into its special bent; then, because people no longer believe and men now lack confidence in their power to control and manifest their desire; and third, because the desire ghost is generally not visible to physical sight. Yet there are desire ghosts of living men which, at times, become visible.

The desire ghost of a living man is made of invisible, intangible matter with power which surrounds him; it pulls, and surges through the body, fires the nerves and urges the organs and senses toward their objects of desire. This is a part of cosmic desire, apportioned to, and appropriated and individuated by man. It surrounds each animal body as a quivering, surging, rushing vortical mass, and enters through the breath, the senses and organs, smoulders in the body, or sets the blood on fire; it burns and consumes, or it burns without consuming, according to the nature of the desire. Such is the stuff of which are made the desire ghosts of living men.

Desire is energy without form. A ghost must have some form, and desire, before it can become a desire ghost, must take form. It takes form in the astral, molecular, form body of the physical cell body. Within the astral form body of the physical is the potency of all forms. That it may appear as

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the ghost of a living man, shifting, changeable desire must become fixed and moulded into a form. The form it takes is one which expresses the nature of the manifesting desire. The senses cannot distinguish nor weigh nor measure a desire when it acts through them. They are dependent on desire for their action and desire is opposed to and eludes analysis through the senses.

Desire may be comprehended under two aspects: desire-matter and desire-force. Desire-matter is the mass; desire-force is the power, energy or driving quality inherent in and inseparable from the mass. This energy-mass ebbs and flows, like tides, through the physical body; but it is subtile. Man is so overcome and carried away by its rise and fall, aggress and retreat, that he does not so focus the light of his mind as to see and understand the mist, like iron-sulphur vapors and fire clouds, with which it surrounds him, nor the ebb and flow and the workings of desire through his senses and organs. The desire in and around man is not visible to physical sight, nor can it be seen by clairvoyants of the ordinary class. The vapors and clouds issuing from and surrounding man, are not his ghost, but they are the material which, when controlled and condensed into form, become the desire ghost. Though unseen, desire and its clouds are as actual as the breath of man. Desire is not outlined and cannot be handled, but its activities are felt through every sense and organ of man.

The cells of which the physical body is made are small and of very fine matter. The molecular form body within them and on which the physical is built is finer. Finer still, is desire. Within every organ and center of the body is latent desire. The channel through which the surging desire without, acts on the latent desire within the body, is the blood. Desire gains entrance to the blood through one of the breaths, the desire breath. Thought and motive determine the nature and quality of the desires, and permits their passage through the breath. After active desire has entered the blood through the breath, it awakens and kindles the latent desires of the organs. The desires so awakened find expression through their respective organs. The many may be controlled by one desire dominating and using them for its own ends. When the de-

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sires are controlled by a dominant desire they are condensed by such control, and this condensation is moulded into the form which most nearly expresses the nature of the controlling desire. Such a desire is formed according to some special animal type.

To give form to unformed desire and to specialize it, into what is always an animal type, desire must be governed and turned from the physical to the psychic plane, where it receives its special and separate form. It is then a desire ghost acting in the psychic world. All animal forms are specialized types of desire.

Unformed desire is vented through uncontrolled passions, such as anger, rapaciousness, hate, or as sensuality, guile, gluttony, rapine, slaughter, an intense desire for theft, and for possession of persons and property without regard to rights and responsibilities. Such desire when not given vent by physical action, but controlled and turned through the psychic nature, may become a desire ghost in the form of a tiger or a wolf. Strong sexual desire, when controlled and forced from the physical to the psychic nature, may become a desire ghost specialized in the form of a bull, a serpent, a sow. Desires do not become desire ghosts by sudden fusion of spasmodic desires into desire ghosts. A desire ghost is the result of a strong and steady desire, controlled through its particular psychic areas in the physical body. The formation of the desire ghost in animal types, is done through that psychic center and physical organ which corresponds and is related to the type. A desire ghost must be formed in the pelvic or the abdominal region and by means of its particular organ therein. For instance, a ravenous appetite would be controlled and condensed by means of the organ and center, such as the stomach and solar plexus corresponding to the desire; lust through the generative organs and centers.

When the physical body is pampered by luxury, dulled by gluttony, weakened by anger, or drained by sexuality, desire cannot be specialized and given form as a desire ghost, except for the briefest period; because where there is no restraint there is no strength, and because when that desire is vented through the physical, it cannot take form through the

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psychic nature. But when there is no opportunity for physical gratification of a desire, or when there is opportunity but no gratification, then the desire increases in strength and will induce, suggest, compel thought about it and its nature. The mind will then linger and brood over that particular desire, which, by restraint and brooding, will be hatched out as a desire ghost into the psychic world through its special center and organ. Each organ in the abdominal and pelvic regions of the physical human body is the parent through which many and various forms are fashioned.

Desire is the energy-matter; breath gives it entrance to the circulating blood through which it passes into its organs, where it is condensed and formed; but the mind causes its form. It is formed through thought. The brain is the apparatus which the mind contacts and through which the processes of thought are carried on.

If the mind will not incline toward the suggestions or demands of desire, desire cannot take form and cannot be given physical expression. Only by the inclination of the mind to desire can desire take form. The inclination of the mind toward a desire gives that particular desire sanction and form. The light of the mind is not, cannot, be cast directly on the desire and the organ in which the desire is condensing in the process of formation. The light of the mind comes toward desire through many nerve centers between the organ of desire and the brain. The mind's light is refracted and reflected on the desire by the nerves and nerve centers, which act as conductors and mirrors between the organ of desire and the brain. By the inclination of the mind through thought, to the suggestions and demands of desire, and by restraint of physical desire, the desires are specialized and may be given forms and sent out into the psychic world, as desire ghosts of living men.

These desire ghosts of living men may be held in leash, or sent out at the bidding of their makers who can master them, or again the desire ghosts may go out to prowl and prey like wild beasts, upon their victims. These victims are either persons with similar desires but without the strength to specialize them into forms; or the victims are the progenitors of the ghosts, for these desire ghosts often return to haunt, ravish and

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destroy their makers. He who lingers over and nurtures in thought a secret vice, should take heed and change the thought to that of a manly virtue lest he become the parent of a monster which will haunt him and work on him in folly or fury, according to its nature and force; or, worse, which ,before it turns on him, will prey upon the weak-minded and desire-loving, and induce or drive them to acts of theft, licentiousness, lust and murder.

Desire ghosts haunt and hunt those who have similar desires in kind and in quality. Danger from such ghosts is increased because they are usually unseen, and their existence is unknown or discredited.

The term of life of a desire ghost of living man may be until such time as the man wills to change and transmute it, or as long as the life of its parent lasts, or as long after the man's death as the ghost can feed on the desires and acts of others of like nature; or, until it ventures beyond its right of action—in which case it may be arrested and destroyed by an officer of the Great Law.

A desire ghost has a right to existence. It acts within its right as long as it associates with and preys upon those who desire or invite or challenge its presence by their desires and thoughts; and it acts within the law when it haunts or subjects the one who called it into being, if it succeeds in gaining mastery over him. But it runs the risk of arrest and destruction when it would force another to its desire against his will, or when it seeks entrance into the atmosphere of one who has no similar desire and whose will is opposed to it, or if it should attempt to enter and take possession of any other physical body than that through which it was given form. If any such unlawful attempts are made by it, from its own inherent impulse, or by order of its parent, then: it may be destroyed by the will of the one whom it unlawfully attacks, or by a being who is an officer of the Great Law, who has conscious existence and definite, prescribed duties in the psychic world. If a desire ghost is ordered to act outside the law by its parent and is destroyed while so acting, its destruction rests on its living parent and he suffers a loss of power and may be otherwise psychically injured and mentally disabled.

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THE MAGICAL POWERS OF THE SOUL

By EDUARD HERRMANN

THE DOUBLE

WE shall never be able to give a rational explanation of the interaction of soul and body, if we regard the soul as a spiritual being and leave out of consideration the astral body. Only when we consider the soul as being the essence of the whole body, which thinks and first organizes the astral and then the physical body, shall we be able to solve the old question: how can an immaterial being have a real connection with a material body? The plastic formative power is in the astral body, which is an envelope of the soul. This formative power remains after its product, the physical body, dissolves. The soul then loses only the organ for sensuous cognition, but the experiences which the soul received while that organ was active, remain in the soul and become faculties and talents. In this way the soul never loses anything through the death of its organ the body. The invisible soul, which is the organizing principle, has the power to reproduce another body as soon as it is necessary for it. Something of the kind takes place when certain animals reproduce lost organs. This power to reproduce is stronger with animals than with men; it seems to decrease with the development of higher organisms.

The fact that the astral body is invisible to us does not justify us in believing it to be immaterial, for we know that an immense accumulation and condensation of atoms is necessary to make forms visible to the ordinary eye. But we have positive proofs of the materiality of the astral body; it could not contact and operate on matter if it were not material. Now, if the astral body precedes the formation and survives the physical body, then one is justified in asking the question: Does separation ever occur during physical life? If separation occurs, then a condensation of the astral matter must take

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place, otherwise we could not see it. Now is this possible, and have we facts which prove the separability of the two bodies? Yes, we have such facts; and the separability of the bodies is possible, in the following ways:

1. In Life: a. as involuntary separation; the double.
   b. As voluntary separation; the mayavi-rupa.
   c. separation by another's will; citation.
2. In the hour of death, through an intense desire of the soul.
3. After death: a. by voluntary representation of the astral body (ghosts, phantoms).
   b. by induced representation, such as materializations, necromancy.

These are the causes of the visibility of the astral body. Now let us look for the facts which will verify these assumptions.

The double furnishes evident proof of the existence of an astral body and of a transcendental subject. Further, it proves the separability of the astral body from the physical body, which, however, in the case of the double, is an involuntary separation, because it happens usually without the knowledge of the person in question. But there have been cases where men have seen their own doubles and these may also have been visible to other persons at a distance. We do not know how the separation of the two bodies takes place; we should be satisfied if we can find out whether the separated astral body has any consciousness or not.

The ancients knew of the double; thus it is said of Pythagoras that he was seen and spoken to in two different places, at the same time. (Iamblichus: Vita Pythag. c. 28.) According to Plinius (hist. nat. 13. 7.) Hermotimus, too, had a double. In the Bible, the double is called "Angel"; for instance, when St. Peter was in prison and the damsel Rhoda, saw him before the gate (Acts XII:14-15). Lord Byron's double was seen by Peel, the Secretary of State, and by Byron's brother, when the poet was sick with fever, in Patras, Greece.

From many such cases on record it seems certain that the astral body seldom or never shows consciousness, if the physical body is in the normal condition; it is different when the

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physical body is unconscious or cataleptic. Then the double acts rationally and with consciousness, and the person is sometimes able to remember his experiences made while out of the body.

A peculiar circumstance is, that phantoms often wear some dress which does not always correspond with the one which the person is wearing at that same moment. There is a case mentioned in the archives of animal magnetism VIII:3, where a man who is just taking communion in his village church, is at the same time seen by his servant in the stable, inspecting the cows and in his ordinary working suit. This case is explained as an hallucination, brought about and made visible by thought transference, and it gives strong support to the supposition (which Schopenhauer entertains) that all such appearances are hallucinations. Now the fact that strong thoughts can become visible is wonderful enough in itself, and no doubt many so called apparitions are nothing else, but to say that all such cases are brought about in this way, namely, through our own conscious or unconscious power of imagination, is manifestly wrong. If a living man is able to make his projected thought visible, then a disincarnate soul could probably do this as well; so that we may say the origin of a hallucination may be found in us as well as outside of us.

It is difficult, almost impossible, to decide just what a hallucination is: to say it is a momentary thought picture by no means disposes of the astral body; or to say that by strong concentration a thought can be made visible, simply means that a picture is formed by accumulating that fine matter (which Paracelsus calls astral matter) and condensing it long enough to make it visible; in other words, it forms an astral body—and so we are again at the point from which we started. If I close my eyes and think long enough of the Venus of Milo, I will in due time see that beautiful statue before my mind's eye; that is, I see an astral body of it. This is what we do, and do easily, in dreams, because when we are sleeping, our thoughts are not disturbed by the activity of the senses. Now it is a fact that such a dream-picture can be transmitted to other persons. Materialists will call it a hallucination; we say it is an astral body which is seen.

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The separation and sending out of one's own astral body is quite different from the sending out of a thought form. The astral body may be seen and even touched by several people at once! the thought form is, as a rule, visible to one person only. A Danish physician who promised his patient to call on her at a certain hour was by her seen at the appointed time, although the physician was in fact prevented from calling on her. He probably thought of his promise so strongly that his thoughts became visible to the patient; and she had, what is called, a hallucination. Another case is mentioned in the same book (Archive III. 3. 123). A man is seen by all his workmen when he was in quite another place, but in an abstract, dreamy state. This I would call an appearance of the double, because all the conditions were favorable for an unconscious separation of the astral body.

Somnambulistic persons sometimes correctly describe conditions and things which are happening at a distance. If the questioner knows what the somnambulist relates, then it is probably thought transference from him to the somnambulist, but if he does not know, then it may either be clairvoyance or the sending out of the double. An example of the latter kind is given by Dr. Charpignon of Paris (Charpignon, Physiology 88). A somnambule who was put to sleep in Orleans desired to see her sister in Blois, and went there in Spirit. Passing which is about midway between the two cities, she declared that she saw a Mr. Iouannean, in his Sunday suit. Some persons who were in the room where the patient was asleep, knew the man she saw, and asked him by letter if he had been at the place indicated at the same hour. He answered that he was.

It would not do to explain all these and similar cases by the double; many of them are due to clairvoyance at a distance, of which there are hundreds of well authenticated cases.

One of the most interesting and probably rarest experiences, which proves that animals also have the astral body, or double, is told by the Reverend Moericke, one of Germany's finest lyrical poets. He received as a present from a neighboring forester, a little dog; but the faithful animal went from time to time to visit its old master. One evening it did not

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come home. On this night the mother and sister of Moericke woke up, because the dog crawled from under the bed, trembling and in a state of fear; it quickly hid itself under the bed, as if expecting to be punished. Both ladies went to sleep again, glad to know that the little fellow had come back. But very early in the morning the forester brought the runaway, who had spent the whole night with him. Later we shall see that the double is more easily and frequently sent out when the sensuous consciousness is suppressed; the dog probably felt -stronger remorse in his sleep than awake, which caused the appearance of his double at his new home.

The principal causes for the unconscious sending out of the double are (1) sickness, (2) approaching death, and (3) somnambulism. It has already been stated that the organizing principle which forms our body, is identical with the principle which forms the products of our thought or spirit; and this principle, common to body and thought, we call soul. The mystical activity of the soul explains all psychic phenomena, because it is the organizing soul which forms the astral body, the source of the double, ghosts, materializations, all of which are in fact identical; they issue from the same cause, namely, the organizing power of the soul; the difference is only the cause of their origin. To find the cause we must inquire into the physical and mental dispositions of the men or women who produce the phenomena.

The simplest form of the double is the feeling oneself as a double being; this is not rare among sick people. The physicians Dr. Calmeil and Boismont (Brierre de Boismont: Des hallucinations, 587) report several cases where fever-patients had the fixed idea that their double was lying in the same bed with them. Many physicians confirm this experience, which, however, cannot be regarded as an actual proof of the existence of the double, unless it is seen by other people, as in the case of a woman who saw herself double and at the same time her child called out: "Mother, I see you sitting in the corner." (Eschenmayer: Mysterien, 10.)

A peculiar phase is that some patients see and feel only one part of the body. This happens often with people who have lost a hand, a foot, or fingers, by accident or in war; in

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which case they sometimes even have pain in the lost member. All these well known cases have been and can be explained in different ways—the existence of the astral body is as good as any other explanation. Since the phenomena of transcendental consciousness show their highest manifestations in the state of dying, it is to be supposed that in this state the organizing function of the soul would show its activity by the visible presentation of the astral body; and, indeed, we find many authentic cases reported in the works of ancient and medieval as well as modern psychologists. If there is a psychic connection between the appearing and the perceiving person, the phenomenon seems to be easier to perform. Sometimes not all the senses are susceptible; instead of the eye, the ear may receive the impression of a presence. The celebrated naturalist, Linné, tells in his *Nemesis Divina* that one night he and his wife heard somebody walk up and down in his museum; Linné seemed to recognize the walk of his friend but no one was in the museum, and the door was locked. A few days later Linné received the news that his friend had died that same hour. Linné and his wife were probably more susceptible to impressions through the ear than through the eye; with others it may be the reverse takes place. Dr. Werner relates that his dying brother appeared to his mother; he heard his own name called three times, but did not see the appearance. Most of such cases are perceived with the eye; the reason is, we suppose, that the sense of sight is more susceptible than that of touch or hearing.

All appearances may be divided into two categories:

1. Appearances which indicate the situation of the dying.
2. Appearances which leave the situation undecided.

If this difference is in the soul of the dying person, then such appearances ought to give evidence that they are in the foremost place in the consciousness of the dying—and this is exactly the case. Lord Byron was told by Captain Kidd: one night, when sleeping in his cabin, he was awakened by the feeling that something heavy was lying upon him; he recognized his brother in uniform and felt that the latter was entirely wet. Captain Kidd was somewhat frightened and

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called for his officer; the appearance vanished as soon as he entered. Several months later Kidd received the news that his brother was drowned that same night in the Indian Ocean. (Monthly Review (1830), 299.) In this story, which is vouched for by Lord Byron, we find the thoughts which may have been in the consciousness of the drowning officer and which were transmitted to his brother, with whom he probably was in magnetic rapport; the latter one facilitates thought transference, as between the magnetizer and his subject, for which reason Byron's story might be explained to be a strong case of telepathy. Not so the following story, which Professor Koster of Giessen tells (Perty, Spiritualismus, 298):

A very sick lady one morning said that she, on the night before, had been to the native country of her husband, and described the house and his father and sister, whom she had never seen before. Soon after, she died. A few days later her husband received a letter from his father in which he wrote that he and his daughter had seen the apparition, which did not speak and which quickly disappeared. This is a case which cannot be explained by telepathy, because the dying lady described what had happened at a distant place while she was lying in bed, and was at the same time seen by those two persons.

In most cases the phantom is passive or irrationally active, as if it were a one-sided product of the organizing faculty of the soul; sometimes it seems to have little consciousness; but there are also cases reported where it acts rationally. We find indeed all the degrees of manifestation, with regard to the outer form, beginning with a nebulous column and ending with a perfectly formed figure, as well as to consciousness and rational behavior. That the double is so often seen by dying persons, may be explained by its releasing of those soul powers which otherwise have to keep the organism alive and in good order. Superstition which often draws false conclusions out of facts, takes it for granted that because many dying persons send out their double, all those appearances are a sure sign of death. In order to show that this is wrong, we will now consider those cases of the double which have nothing to do with death.

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The state of somnambulism is similar to that of death; therefore during somnambulism we should expect the separation of the astral body from the physical; this is frequently the case, and is nearly always accompanied with a cataleptic condition of the body. Somnambulists themselves describe this condition as similar to that of dying; they claim they see their own double, which sometimes visits distant places which they describe correctly, while entranced. Justinus Kerner, in his "Seeress of Prevorst," gives many such examples, but similar ones can also be found in modern books of psychology.

Important for the better understanding of this mysterious faculty of the soul, is the fact that with somnambulists, the sending out of the double is not always an unconscious act. It is sometimes done purposely. Dr. Werner (Die Schutzgeister, 403) tells of his patient: "It was remarkable that she could send out her magnetic body at will; but it always produced a light painless trembling commotion of the whole body." In such cases the phantom can become visible. Another physician, Dr. Meier, confirms this in the following story. "A certain Mr. N. declared to a somnambulist his unbelief in regard to this point; she answered that she would try to convince him. Some time after Mr. N. woke up at 4 o'clock in the morning, seeing the somnambulist standing before him, smiling at him and disappearing again. The next day he visited her, but did not mention the occurrence; whereupon she smilingly asked if he did not now believe." (Archive VI. 34.) Another still more interesting case is told by Dr. Kerner (Magikon IV. 195), of a somnambulist who promised her physician to visit him in her astral body; she was distinctly seen by both the physician and his wife, and a letter of inquiry which the Doctor sent to the parents established the fact that the patient was at that hour in a deep magnetic sleep, resembling a corpse.

There are many similar cases recorded, all well attested; so that we have no reason for doubt. Now, if we take it for granted that the astral body can from time to time separate from the physical body and even become visible, where do we find the causes for this strange happening? Undoubtedly, in the soul of those predisposed persons. Moved by certain

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strong feelings, the soul directs the thought on distant places or persons and by means of her organizing faculty creates there the form, which is called the double; but a subjective susceptibility on the part of the receiver is undoubtedly just as necessary as is physical rapport between both persons, in order to make the appearance visible. It is always a strong desire, a great sorrow, a vehement wish, a decided will, at the bottom of all such happenings, with perhaps the sole exception of mediumistic cases, when the coming out of the astral body has become an unconscious habit. This is the reason why the projection of the double so often takes place at the moment of dying. Schopenhauer tells of such a case. A servant girl died in the Jewish hospital in Frankfort. The next morning the sister and niece of the girl came to the city to inquire about her, because she had appeared to both of them during the night. (Parerga I. 308.)

The celebrated magnetizer van Helmont says: "Man has an ecstatic power which enables him to send the spirit to a distant place or person, provided a strong desire or lively imagination urges him to do so." Byron, Goethe and the naturalist Linné testify that they had this power, and it is probable that people with powerful imagination, coupled with a strong will, are more apt to send out their double. If thought transference is a fact, why should this, too, not be a fact? We do not know that our thinking is not always, in some degree, an organizing. At least it seems to be so when we dream, for how could we otherwise account for the dream forms, which are quite as distinct as the physical forms we see when awake? When deeply agitated the soul either liberates our astral body or creates a thought picture similar to the dream forms; and it is either that astral body or the thought picture which can be seen, if the receiver is in magnetic rapport with the sender.

It is a mistake to suppose that there are forces without matter, but our thought-forces have to do with matter which is so fine that our senses can perceive it under exceptional conditions only—one of these conditions is the magnetic rapport between two souls. Given this rapport, it still remains to be decided whether any appearance is an astral body or a thought

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picture—and this is not always easy. The probability that the appearance is an astral body is greater, if several of our senses are affected by that appearance, that it is not only seen, but also heard, or touched. It is well authenticated that the phantom can speak. The following is one such case. The councillor Schubert told his father he had heard his mother (who lived in another city) call him twice that night, telling him to come quickly if he wanted to see her once more. Soon after, he saw her standing at his bed; she touched his hand, said good-bye to him, and then disappeared. In the following afternoon he received the news that she had died in the morning, expressing the passionate desire to see her son once more. There is not the slightest doubt that it was the astral body of his mother which Mr. Schubert saw, heard and touched. (Perty: Die mystischen Erscheinungen II. 141.)

That phantoms are material is proven by photography; but, as before stated, this matter is exceedingly fine, and is as a rule invisible to the human eye. For this reason, many a sceptic, who even concedes the reality of phantoms, may deny the possibility of material effects which are sometimes observed in connection with appearances; because, he argues, matter so rarified as to become invisible, cannot be the carrier of sufficient force to bring about strong blows, knockings, or other manifestations of power, such as those which may be observed at spiritistic sittings. But force is the product of two factors, namely, mass and velocity. Crookes has proven by experiment that in airtight compartments the molecular movements of atoms is greater, and the great velocity produces a raising of the force; so that the rarefying of matter produces greater velocity and consequently greater force. There can be no doubt that future experiments will establish the fact that phantoms do produce powerful effects, just for the reason that they are of extremely rarefied matter.

Physics and chemistry would be greatly benefited by an earnest study of mystical problems. Today, of course, representatives of those sciences know little or nothing of transcendental physics and chemistry; but they will soon be in the same straits as was the church when she sneered at the heretical teaching of the existence of the antipodes. Today she cannot

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find enough missionaries to convert them. Just so our future naturalists will study the facts which they do not get tired of denying today; they will make them their special study, and, if possible, claim the honor of their discovery—for they will have to acknowledge what a German physician, Dr. Schindler, said fifty years ago (Magisches Geistesleben, p. 35): "Without considering the magical powers of man, all psychology is an intelligent everyday life; that other side of the soul's activity does not exist for her; she denies everything that cannot be explained according to her understanding. Thus she neglects the most important half of the human soul, and can therefore not find the true psychology."

Well, everything is subject to change and to evolution. What is denied today may be recognized as a truth tomorrow. Let us Theosophists wait for the time when our teaching will be justified by every searcher after the truth.

(*To be continued*)

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THE SECRET OF OPHIR REVEALED

By MARIS HERRINGTON BILLINGS

IN one of our Sunday papers there appeared an article entitled, "Was the Golden Land of Ophir in Frozen Alaska?" This was a direct question and could easily be answered by one who knew. The reader will be judge as to its plausibility. The writer happened to take up a pencil, and in one hour had written the following article, without references of any kind. Only when finished, Bible quotations were looked up and found to be correct. The MS. was sent in as a curiosity likely to interest students of the occult and mysterious. It is supposed to be written by a Phoenician Noble, a courtier of King Hiram of Tyre, in the year 1014, B. C.

Of Mythical Ophir thou wouldst know.
Go study thy Bible, plainly it doth show
The road that leads to that land of gold.
Read the verses with Phoenician help;
The mystery soon will unravel itself.
The secret so guarded in ages past,
Like an open book, thou canst read at last.

Behold in those sad days, the nuptials of King Solomon drew nigh; for he was to wed the youngest daughter of Pharaoh, King of Egypt. And Solomon sent a courier to King Hiram of Tyre, bidding him to grace the marriage feast with his presence; for great friendship existed between these two monarchs. But King Hiram was in mourning for a beloved nephew who had but recently been killed in battle in Egypt. So he turned to Maris, saying:

"Thou art the one best fitted to bear my regrets to the King of Israel. Order therefore a caravan, to carry gifts to Jerusalem, for my heart is still sad over my grievous loss."

But Maris flung himself at the feet of the king, saying:

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"Mercy, I implore thee, O, King. I cannot bear the sight. Death by torture would be preferable to seeing the crystal vase broken at the feet of the yellow-haired, slant-eyed Solomon and the daughter of Pharaoh."

Hiram smiled sadly as he answered thus to Maris:

"So Egypt made thee suffer as well. Summon Artaxia; we will send him to Judea."

Then Hiram carefully read the scroll which Solomon had sent to him:

"As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with me." (II Chronicles, Chapter 2, verse 13.) "Send me, therefore, a man cunning to work in gold, and in silver, and in brass, and in iron; one able to work in purple, and crimson, and who can engrave with the cunning men of Judah." (Verse 7.)

And King Hiram *answered in writings:*

"I have sent to thee Hiram, endued with cunning and understanding. His father was a man of Tyre, skilled to work in gold and silver, to embroider fine linen in gold, crimson and purple, also to grave any manner of graving, and to find out any device that shall be put to him. He can well compete with the cunning men of the Lord, David, thy father." (II Chronicles, Chapter 2, Verse 13.)

Now Solomon was of the line of David, 'twas true, but his mother Bathsheba (voice of the south wind), was a Hittite, or one from Chittim; that is, Cathay, or as you say, China. Therefore Solomon was eligible to join our Tang, or Brotherhood of the Tong, which was the great clearing house of the world, through which we did all our trading with other nations. So the king sent Hiram, the master workman, to Jerusalem, to initiate King Solomon into the mysteries of the Punic Hittite Tang, after which he superintended the building of the Great Temple, dedicated to the God of Israel.

"And Hiram finished the work that he was to make for King Solomon for the House of God, to wit, the two pillars . . ." (II Chronicles, Chapter 4, Verses 11 to 17.)

Long was it debated in council: whether King Solomon should be trusted with the secret of the mines of Ophir-in. But the Punic people were anxious to trade with him, for he

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was in need of vast quantities of gold, silver and ivory, to build that wondrous Temple. So it was decided at last, that if he furnished the ships, he would be entitled to know where we went for the red gold of Ophir.

Now the Sunset Land (the red land) of Edom (not Idumea) which lies east of Phoenicia, *and has no sea coast,* was called the Red Land, because its people were red, the gold was red, and it lay far across the western ocean, where each night the Sun God sank to rest in a *sea of Red Glory.* The land of inexhaustible treasure, was supposed to be the land of the dead, the land of spirits, and was greatly feared by the slaves. The Babylonians called it Ziana in Mer-martu; to the Egyptians it was the Kingdom of Osiris; the Romans called it Hades, or Avernus, and the British believed it to be Uffern. But we Phoenicians knew it as the land of Ophir-in, from whence we fetched those precious stones that glinted in the sunshine, like sparks of living flame.

No King ruled in Edom, only a deputy, to whom we paid little for our supplies; and the secret was shared by masters of the Tong only.

At that time the world was supposed to be flat, by all nations. When we sailed far out to sea, it was the prevailing belief that we would drop over the edge of the earth, into space, or the underworld.

When the Phoenician galleys crossed the blue line that seemed to end in the horizon, great was the surprise of the slaves to find that we still sailed on and on, day after day, o'er the dim grey seas, to where the Sun God sank in the waters. With our prows ever pointing northward and westward, as we coasted by Bratania, and the Northern Islands, then followed the edge of the ice, until we came to the Red Land of the Incas.

Our ships took three years to make the long voyage, and few were the slaves who returned to tell the tale of that beautiful land of sunshine and flowers, where the black rocks were strewn with glowing fire, and the wondrous mines were filled with red gold, where diamonds could be had for a handful of lentils.

"And he garnished the house with precious stones for beauty, and the gold was *the gold of Par-va-im"* (II Chronicles, Chapter 3, Verse 6) or Parua, so called by the Incas.

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The gate of Edom, was at Geber-al-Tar (Gibraltar) between the two great pillars, that is, the mountains of Calpe and Abyla. On one side of the strait lay Gades (Cadiz), Iberia and Tarracone; on the other was Libya and the great desert, and we held Carthage. So no ships were allowed to pass the pillars, unless they flew at the mast head the red pennant with the crescent moon, or who failed to give the sign of Tang. For the Phoenicians kept armed galleys patrolling the straits, and woe to those who tried to pass the pillars. For if they belonged not to the Tang, they were broken and the crews sent to Maragion (Wales) as slaves, to the copper mines.

"Jehosaphet made ships in Tarshish to go to Ophir for gold, but they went not, for they *were broken* (*and wrecked*) at Ezion Geber." I Kings, Chapter 22, Verses 48 to 50.)

The Phoenicians had waited for those ships, for he had not been initiated into the Brotherhood of the Punic Tang.

"And King Solomon made a navy of ships at Ezion-Geber, which is beside Eloth (City of the Gods), on the shores of the Red Sea. This was not the Red Sea of Egypt, but the red sea where the sun sank to rest in the crimson glory; beyond those clouds of gold, lay the coveted land of Edom. And Hiram, the King of Tyre, sent with this navy, his mariners, shipmen who had knowledge of the seas, with the slaves of Solomon." (I Kings, Chapter 9, Verses 26-27.)

When they returned from Ophir, they brought back red gold, precious stones, ivory, apes, and birds of gorgeous plumage, *macaws and parrots,* not peacocks, which were indigenous to our land. The ivory was narwhal tusks, and the gold amounted to 420 talents, *when delivered to Solomon.* "And the king made silver and gold at Jerusalem as plenteous as stones." (II Chronicles, Chapter 1, Verse 15.)

On his way to Eloth, King Solomon stopped in northern Africa, at a spring famous for its medicinal waters, and to the present day it is called after him, Wady el Suliman.

You still perpetuate the tradition of the Pillars of Hercules, wrapped under the veil of Tanit, or the protection of the Tang, for this sign was stamped on the spanish coins. These pieces of 8 or pillar dollars, were the currency of your country during the Revolution; and the dollar mark of the United States is still the old sign.

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THE WORD OF POWER

By JAMES L. MACBETH BAIN

INCALCULABLE is the service of healing in the Word of Power. But it must be a word of power to the soul who utters it, and at the time of uttering it, if it is to be of service. Now, the soul will always receive her own word of power if she is able to listen to the voice of her own Divinity. For sure as she waits patiently on her own living God, she will receive out of this ever-present, near, yet infinite knowledge and wisdom, just the word she needs for the occasion.

By the use of the word of Power, the spiritual consciousness is heightened or intensified, and the strengths of the personal soul are drawn together and unified for service. What the use of the word of Power has been to me I cannot tell you. Thus, when I repeat the word "God is good," or simply breathe forth the word: "God, God, God," it is as if I were hugging a dear living thing in my arms, and at the same time absorbing of its sweetness into my soul and flesh. And my whole being thrills with a joy ecstatic, truly a joy unutterable.

Now these words, though many in mode of expression, are one in essence; and the one word is God. Therefore, it may be, in substance, any word of holy sound that comes to us at the time and utters that present and actual note and mode of the strength of God in us which is our present virtue.

Some of the modes of his utterance that have most effectively served me, are: "God alone is," and "God is good," "Love," "Wisdom," "Strength," Patience," "Be still," "Endure," "He blesseth me," "He restoreth my soul," "Blessing, Blessing, Blessing," "Christ, my Healer," "Christ, my Saviour," "Christ, my Redeemer," "The Holy Name," "God." I repeat, I cannot tell you what the use of these words has been to me. Verily I have proved their power of Life.

But what they have been to myself is only a very feeble

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item of their virtuous service in my soul. For I have, during many years now, used them for the service of the many needy ones both in the worlds visible and invisible. In "The Lady Sheila," I tell how I have used these words for the service of the discarnate among the ruins of the ancient homes on the moors and hills and glens of my Highlands, and elsewhere. And I use the word at all times and in all circumstances. Thus, I have been traveling much lately to and from my London home in a crowded workman's train at about six o'clock in the morning and evening. And when sitting among these my dear fellow-workers in Life, I use the word for the blessing of their tired, weary souls, and feeble worn-out bodies. Over them all I breathe forth the word: "God is good"; and I can so often feel, as plainly as possible, the gradual change, even on the expression, from that of a tense, hard strain, to a gentle relaxation of the facial nerves and muscles.

A very interesting work it is, I assure you, and one that makes these otherwise most tedious journeys pass most pleasantly and quickly, is thus to serve any soul who may be traveling with you, and more than one brother and sister to my own knowledge fulfil this service perennially. For, after a time of quiet, you look around the faces, and at once know either those, or the one whom you can now best serve in this way. Most interesting, I assure you, it is to observe the progress and the effect of the treatment. One will show it in a sigh of relief, or in a glance of fresh hope and good cheer and in a look of new courage to face the fight. Another will show the effect by falling into a quiet sleep, or by peacefully closing the anxious weary eyes in rest. Another will show the effect in a more positive manner. If such an one catches your eye, you may detect that he dimly feels that you in some way are kindly disposed towards him. This is his interpretation in consciousness of the occult fact, known assuredly to his hidden nature that you are sending the strength of love into him and helping him. But it is usually far better, in such circumstances, that they do not know that you are thus thinking of them, and so I carefully avoid awaking this suspicion, even by a look. For these weary victims of greed are naturally most suspicious, indeed abnormally so, because of the utterly inhuman conditions of their abnormal existence.

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This super-personal treatment affects every soul just according to where that soul now is. And if the healer is sensitive enough to hear the inner voice he will always receive from the Holy Genius of his soul the world of power most suited for the present use of the one he is treating. And he will breathe that word into that soul while treating it, whether for a mental, or physical good.

Wherever one happens to be one can fulfil this service. Thus, standing in these early hours, waiting for my car at the Mansion House, we can speak the word to the powers of finance and commerce, whose seat is there, ay, even the gospel of our Christ to the genii of the Old Lady of Threadneedle Street, by declaring to them that "God alone is." Yes, I send the word "God, God, God," into their midst, into their very vitals, and I know that it will there so work its great work of redemption, emancipation, and transmutation, that in the fulness of their time their kingdom will become the kingdom of our God, even of our Christ and His righteousness. And in the same service I have walked through Throgmorton Street and St. Paul's; and, I assure you, it is needed as much in the latter as in the former!

Manifold are the modes of the use of the Word of Power by healing. Thus, for example, we can address the Divinity within, even our real Self, when seeking to heal either others or our own selfhood, and say thus: O thou Holy One. Thou art my health, and in these is no disease. Or we can use the word that comes to us out of the deep of the Divine Consciousness, such as "Blessed be the Holy Name"; and, in the oft-repeated use of this word, power will come from our Highest Self; or, if we prefer to put it thus, the powers of God will be drawn into our soul, and so will these work the great work of the healing hand of Christ.

There can be no doubt that in our day, when nerval collapse is so common, the value of auto-suggestion is the form of affirmation of the Good is more manifest than it would otherwise be. For these and kindred disorders, having their root in the mentality, must be treated mentally if they are to be treated effectively, that is, eliminated. And when we feel that such a state is threatening our peace, we cannot do better than affirm to our own soul that all is well, that it cannot be touched,

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far less hurt, by any power of negation. Thus we, the true, essential Divine you and I, can treat our own soul or mind, just as truly as we can treat our own body, when we have realized once for all that the psyche, or soul, is no more me, the divine, sinless, holy one, than is my body of flesh.

If so treated unto the victory, we shall find that these periods of disorder have really been periods of strength-gathering. We shall find that out of all this storm and stress, and anguish and agony of soul, has come forth a new strength of will. A spiritual good has really been gained, and we are stronger in character and more fit for the services of Life than we were before we entered on the way of the agony. Truly wonderful in the potency of good is the service of the Cross. Truly wondrous in beauty is the economy of Life. Or, again, when one feels depressed in mind, or lethargic in will, or weighed down in body—and who of us has not so felt—a good word, whereby to treat one's feeble self-hood is: "O Christ, I love thee. Bless every soul. Love, Love, Love." For, if we keep uttering this, we shall in time feel the influx of the Power of Love, and the uprising of the holy power of our being to welcome its Deliverer.

This is the word of power of use in opening the soul to the reception of the life that is higher than her present low estate of consciousness, as well as in elevating her towards the best to which she can aspire. And let us never forget that, when we feel utterly ill in body and mind, and the whole heaven of our life seems to be shut off from our vision, and we cannot from any natural point of view, expect any good, then is the moment for the triumph of our essential Divinity, by a living faith in our living, ever-present God. For we, as a spirit or living, will, can then say to our troubled soul: All is well, and all will be well. Fear not. Trouble not. This storm of nerve, this mental depression, this bodily languor, will surely pass, as have so many others. Ah, well, it is, if at that time, we so weather the storm by the calm strength of our living faith in the sure order of god, for by every such triumph we gain fresh strength for the meeting and overcoming of all negative conditions. And every such gain for our personal strength is a gain for the soul of our race. And to every true man and woman this alone it is that really matters.

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THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M. D.

VI

SIMILARITY OF THE MAYA TO THE EGYPTIAN LANGUAGE AS INDICATED BY ALPHABETICAL CHARACTERS AND CERTAIN WORDS

IN March, 1897, Mr. Jacques de Morgan, then Director-general of the Museum of Antiquiies in Cairo, a learned archæologist and noted explorer, carried on explorations on the site of the royal tombs of Négadah in Upper Egypt, on the banks of the Nile, on the edge of the desert. He was assisted by Prof. A. Wiedemann and M. M. G. Jaquier, and G. Lampré. The result of their explorations was the discovery of the sepulchres of various kings who had reigned in prehistoric times over the people that dwelt in the valley of the Nile. These people were partly civilized, if we are to judge by their handiwork, particularly their pottery, their stone ornaments and weapons; still theirs was but a low stage of culture. The art of weaving was unknown to them; so was the use of burnt bricks. All their constructions were built of adobes. Their vestments consisted of skins of animals wrapped around their loins. They were hunters and fishermen, cultivating the land to a very limited extent.[109] They are not supposed to have been aborigines. Speaking of them, Prof. Wiedemann says: "The people that we now call Egyptians came from a mixture of an autochthonous race, belonging to the great family of Lybians, with a race of conquerors, having a strong affinity in origin with the Babylonians, which came from Arabia and succeeded in penetrating into Upper Egypt.

[109] Jacques de Morgan—Recherches Sur Les Origines de l'Egypte, Ethnographie Pré-historique et Tombeau Royal-de Négadah.

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The tombs of the type of Négadah and Abydos, show the two races in contact, and are, at the same time, evidence of the growing predominence of the conquering race which subdued the autochthone."

The images found in the graves show that these were not negroes. Their faces were oval, their hair short and light; their eyes almond shaped; and Dr. Fouchet of Cairo, who has made a prolix study of their skulls, discovered that they were dolichocephali, and not deformed artificially. These people not being negroes were supposed to have belonged to the Lybian race—very different from that of the immigrants that came from the East; that is, from the valley of the Euphrates.

If by the intermingling of these two races the Egyptian of history was produced, as is the opinion of Prof. Wiedemann, and as is very probable, it is most natural to surmise that the Egyptian language, for which the Philologists can find no cognate in Asia or Africa, was the result of the mingling of the vernaculars of the aborigines with the tongue spoken by the colonists. As that tongue was Maya, or a dialect of it, and as the explorers have found evidence of the growing predominance of the more civilized immigrants over their less cultured neighbors, it is very consistent with the nature of things that a great number of Maya words should form part of the Egyptian language as given in the inscriptions and papyri.

The population of the valley of the Nile, in remote times, must have been quite heterogeneous, since, even to a late epoch, they spoke three different dialects—the Thebaic, the Memphitic and the Bashmouric—and that those who used these dialects did not understand one another when addressing each other by word of mouth, but could exchange their thoughts freely by making use of the hieroglyphic writing, when the dialectial differences disappeared.

The advent of a numerous immigration of highly civilized people from Mayach, from the country of the gods, caused the spread of the Maya language among the inhabitants of the valley of the Nile, principally among those who dwelt in the nome of Thebes, where the newcomers seem to have established themselves. In time, as was natural, many Maya words again found their way into the vernacular of the

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better classes, in the sacerdotal caste particularly. The civilization fostered by the first colonists that came from Babylon, and their descendants, received at the same time a new impetus. Maya manners and customs, Maya traditions, became ingrafted on those of the masses, while Maya scientific attainments by little and little were adopted and became prevalent among the more cultured. In the course of time they came to be regarded as Egyptian. The identity of these customs, the many words and roots, with the same meaning, existing in the Maya and Egyptian tongues, prove that the people speaking them must have had intimate relations, and that both Mayas and Egyptians were branches of the same stem whose roots were firmly implanted in the lands beyond the Atlantic Ocean in the far West. This fact was well known to them, and they indicated it by pointing toward the setting sun as the direction whence came their ancestors, when questioned upon the subject.

The coming of the numerous immigration direct from Mayach, with members of the royal family of the Cans at its head, seems to have made them forget the lesser one that, in past ages, came from Babylon, from the direction of the rising sun.

In another work[110] it has been shown how the sacred name of the country, that of the river, the names of the ancient cities, and those of the gods, were words expressing, in the Maya language, the peculiarities of the places and localities, the distinct attributes ascribed to each deity. According to Samuel Birch, Brugsch, Christian Bunsen, Le Page Renouf, and many other Egyptologists, about seven hundred words of the old Egyptian langugage have been recovered.

Together with the proper names just mentioned, the following list brings to light the fact that two hundred of said words are Maya, having the same meaning as that given them in Egyptian. Besides these, there are a great number of vocables in both tongues, having the same roots but different desinences and distinct meanings. These in their origin may have had the same signification, and may have become altered in the course of ages. Those here presented would seem suffi-

[110] Le Plongeon—Queen Moo and the Egyptian Sphinx. pp. 44 et passim.

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cient to make clear to any one not blinded by bias that Egyptian and Maya were cognate languages. Still, many like the Rev. Prof. A. H. Sayce, will assert that, "No conclusion can be drawn from a percentage of words in a language as to its relation with any other. The relationship of one language to another can be determined scientifically only by its grammar and structure." In order to show that, in part, at least, the Maya and Egyptian must have had the same origin, it will be made plain that their grammatical construction is almost the same, as are their alphabetical characters* Plate 20; and that the monumental inscriptions of the Mayas were executed in a man ner identical with that used by the Egyptian sculptors on the walls of the monuments in Nubia and Egypt; as if the artists of both nations, although dwelling in countries far apart, had learned their art in the same shcools or from the same masters.

EGYPTIAN-MAYA GLOSSARY

A

Egyptian	English	Maya	English
Aa	Water, to wash	Ha	Water, to wash
Aâ, Amsah	Crocodile	Ain	Crocodile (alligator)
Aak	Reed	Ak	Reed
Aakb	To lament	Aacan	To lament, to moan with pain
Aau	Title, dignity	Ahau	King
Ah	A marsh	Aakal	A marsh, a pool
Ahi	A hawk	Ahi	A hawk
Akhkh	Night	Akab	Night
Akk	Darkness	Akabchahal	Nightfall
Alu	Boy, girl	Al	Boy, girl
Am	Udder, milk	Im	Teat, bosom
Am-a	To eat	Hanal	To eat
Aph	Boar	Aac	Boar
Api	Head, chief	Apu	Head, chief
Apx	Tortoise	Aac	Tortoise
Ash	Wet	Akal	Pool, cistern
Askak	To cry out	Alak	To order, to say
A-t	House	Otoch	House
Ax	To cry out	Aacan	To howl, to complain

B

Baba	To flow, stream	Bab	To swim, to row
Bah	To inundate	Bulah	To inundate
Bak	To work	Bax	To forge, to strike with mallet

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Egyptian	English	Maya	English
Baah	Veretrum	Bak	Veretrum
Bas	Pubes	Bak	Pudendum
Bak	A chisel, to work	Baat	An axe
Bka	To incline	Bakah	To inclose, to surround
Baka	A date Palm	Baab	Palm-leaf
Ban	To destroy, to annihilate	Ban	To throw down, to demolish
Ban	Sin	Beel	Sin
Bhn	To cut	Bah	To nail, to hammer
Bô	Tree, plants	Bob	Stem of maguey flower
Bs	A beast	Bao	Black monkey
		H	
Haha	To roast, to glow	Haahab	To burn quickly
Hanhan	To command	Hanhan	A particle that indicates promptitude, alacrity
He	To strike, to flog	Hao	To strike, to flog
Hpt	To join, to unite	Hepptal	To tie up firmly
Hska	To cut to pieces	Hekah	To separate things united
Ht	The present moment	Het	The present moment
Hu	To strike	Hub	To destroy, to demolish
Hu	Evil, sin	Huù	Destruction
Hu	A cave	Homlil	A cave, a hole
Hu-t	A good demon	Huantun	The good genius of the muleteers
		K	
Ka	To offer, to receive	Kaat	To ask, to solicit
Kaa	Soil, land	Cab	Earth, soil
Kabi	Honeycomb	Cab	Honey, Hive
Kabu	Arm	Kab	Arm
Kalb	Libation	Kab	Liquor, juice
Kah	To touch	Kah	To break long things
Kahl	Earth	Cahil	Village, town
Kalibi	Place inclosed by walls	Kal	Inclosure
Kan	Victory	Katun	War, combat
K-p	Fist, closed hand	Kap	Bracelet
Kap	A measuring line	Kan	A measure of twelve fathoms
Kar	Below, under	Cabal	Low, under
Kara	A sarcophagus	Kal	To inclose, to shut up
Karin	A key	Kalab	A key
Kas	To cut, to slice	Kaz	To divide, to make partitions
Kat	To build, to construct any way	Kat	To block, to place obstacles on a road
Kati	Reason, insight	Kati	To wish, to desire
Kau	An animal of the ox or deer kind	Kau	A kind of crow
Ks	To entreat	Kat	To ask, to question

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Egyptian	English	Maya	English
Keli	A bolt	Kaleb	A key, a padlock
Ken	Priest	Kin	Priest
Khema	Dead	Cimen	Dead
Khol	An opening	Hol	An opening, a hole
Khu	Spirit	Ku	Divine Essence, God
Kska	To cut to pieces	Hekah	To cut to pieces
		L	
Lekh	To lick	Le ah	To lick
Lokh	To burn	Loc	To boil bubbling
		I	
Ih	Some plant	Ic	Capsicum shrub
Iri	Eye	Ilah	To see, to look
Iri	Son	Ilmeh	Semen, menstruation
		O	
Oik	Bread	Oc	Breakfast
		U	
Ua	Length, long	Uaan	Length, height
Uah	To feed, bread	Uah	Bread
Uòòle	To overflow	Uaahal	To flow
Usx	Collar, necklace	U	Collar, necklace
		M	
Ma	Mother	Mam	Grandmother
Ma	Truth (dual form)	Ma	Yes and No
Mâhâ	Sepulchre	Mahal	To cease to be
Maht	Entrails	Mah	Groin
Mahant	Family, clan	Mahan	Family, cognate, kin
Mak	Tongue	Ak	Tongue
Mas	Hate	Maz	Wild, untamed
Matai	Rope	Mau	Flax, hemp
Mehen	Engendered	Mehen	Engendered, son
Mx-ovnei	To love	Mekah	To embrace
Menka	To create, to form	Menta	To make, to manufacture
Menkh	Workman	Men	Workman, artificer
Menx	To form, to make things	Menchahal	To form, to make things
Moxh	To suffer pain	Moch	Crippled
		Muk	To suffer pain
Moou	Collection of water	Mú	Swamp
Mr	To bind	Mek	To enfold in the arms
Mic	To die	Muk	To bury
		N	
Na	House	Na	House
Na	Place, hall	Na	Hall, house
Nal	Gold, Lord	Nab	Gold
Nas	Crown	Nac	Crown
Nen	Brilliant	Nen	Mirror, brilliant
Nt	God	Naat	Understanding

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Egyptian	English	Maya	English
		P	
Pa	House, fortress	Pak	Wall
Pepe	Fly	Pepen	Butterfly
Pnka	To capture	Pachal	To appropriate, to take possession
Pst	The back, the spine	Pach	The back
		S	
Sak	To bind	Zakal	To weave
Sas	Blow, wound	Ze	Blow, wound
Sf-t(Sebil)	To slaughter	Ze	To ill-treat with blows
Zobe	Tumor, swelling	Zob	Tumor, swelling
Sobh	Leprosy	Zob	Bubo
Soi	Pubes	Zoyen	Uterus, womb
Sua	A priestess	Zuhuy	A virgin
Sx	To shut, to bolt	Zup	To shut with sticks
		T	
Ta	Father	Tat	Father
Tam	Gold	Tam	Sceptre
Takai	An adherer	Tatak	An adherer
Tba	A wrap, sarcophagus	Tepp	To wrap, to enshroud
Tf-tf	To drip	Tix	To drip
Tka	To adhere	Takah	To adhere
Tka-r	To join cords	Tab	To join ropes
Thun	To rise up	Thon	Incline, humiliate
Ti	A chief	Tepal	A king
Tmat	To stupefy	Tamacaz	Madness, frenzy
Tna	Half	Tan	Middle (by metathesis)
Tu	Hill	Tuc	A heap
Tuu	Soiled, stained	Tuu	Rotted, corrupted
Tut	Some part of the body	Tuch	Navel
Tu-tu	To pollute	Tutal	To decay, to be malodorous
		CH—X	
Xaa	Born, exist	Chac*	Create
Xast	Some part of the body	Xax	Flank, side
Xart	Child	Xal	Give birth
Xat	To cut	Chab*	To cut by blows
Xet	To cut	Xeth, Xel	To break, to make pieces
Chenosiris	Ivy, plant of Osiris	Che an	Tree of (Osiris)

By letters in the possession of the author it is plain that many Egyptologists will affirm that this manifest similarity of the words and their meanings both in the Egyptian and the Maya tongues is a mere coincidence that proves nothing with

*In these words the ch has a hard sound like the English g.

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respect to the supposed relations between the ancient Mayas and the pre-dynastic Egyptians. They argue that the number of sounds emitted by the vocal organs is limited, and that as these are the expression of thoughts, emotions, and feelings, these must find expression in the same sounds—and so on. Such argument is glaringly not only false, but absurd; considering the vast number of tongues, idioms, dialects, spoken by the inhabitants of the earth, even by people dwelling in adjacent localities, who do not understand the language of each other.

The Mayas had many names to designate the sexual organs, male and female; so had the Egyptians, and many of these names were similar to those of the Mayas. Perhaps this also is a mere coincidence!

Egyptian	English	Maya	English
Baah	Phallus	Bak	Phallus
Ka	Phallus	Kazal	Phallus
Shta	Phallus	Ach (pronounced atch, by metaplasm)	Phallus
Mes	Vulva	Mah	Vulva
Pui	Vulva	Pui	Vulva
Xem	Vulva	Xex	Semen
Mehen	Engendered	Mehen	Son, semen
Mu	Mother	Much	Vulva

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MAYA ALPHABET DISCOVERED BY DR. LE PLONGEON.

EGYPTIAN ALPHABET ACCORDING TO CHAMPOLLION LE JEUNE, SAMUEL BIRCH, BUNSEN, AND OTHERS.

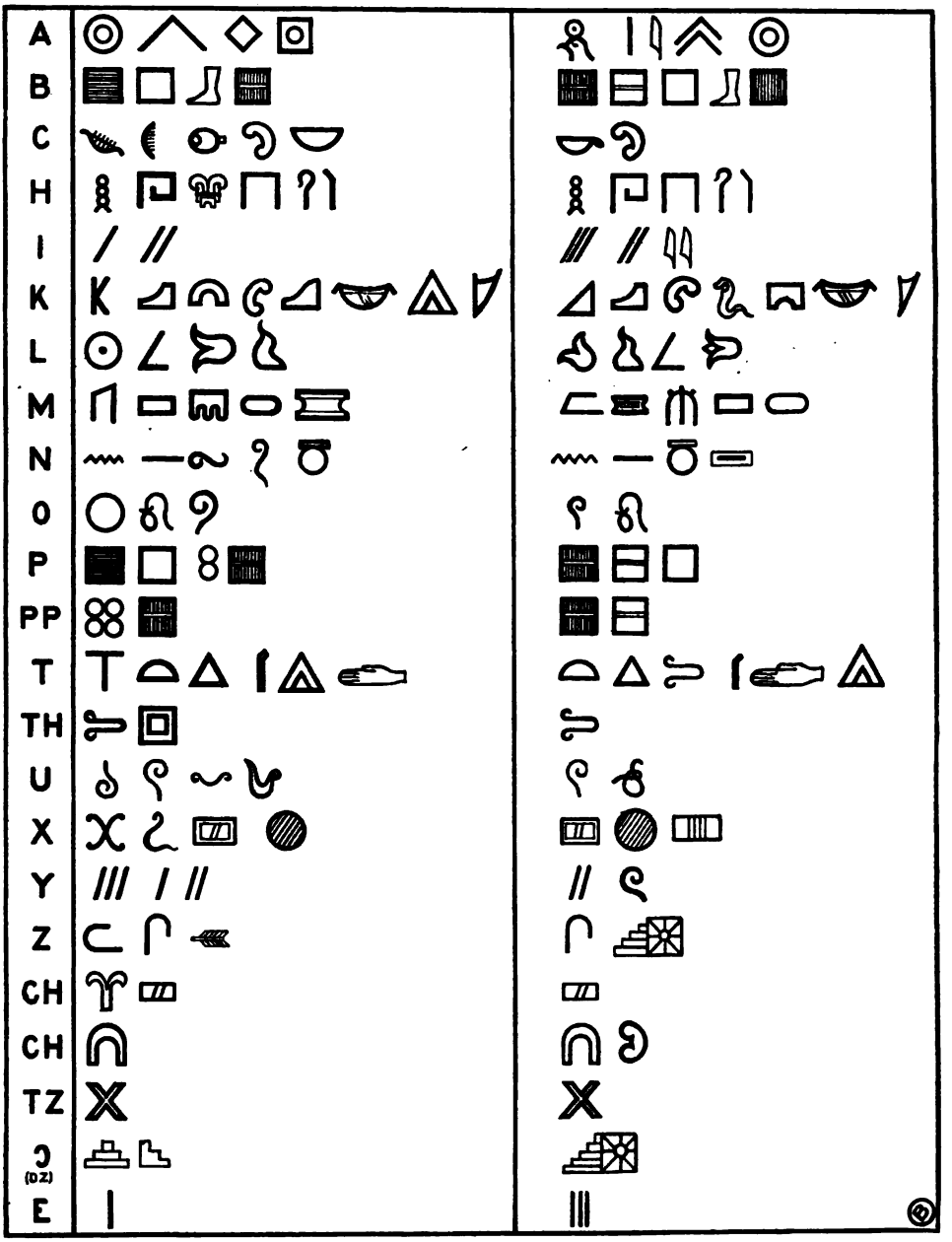

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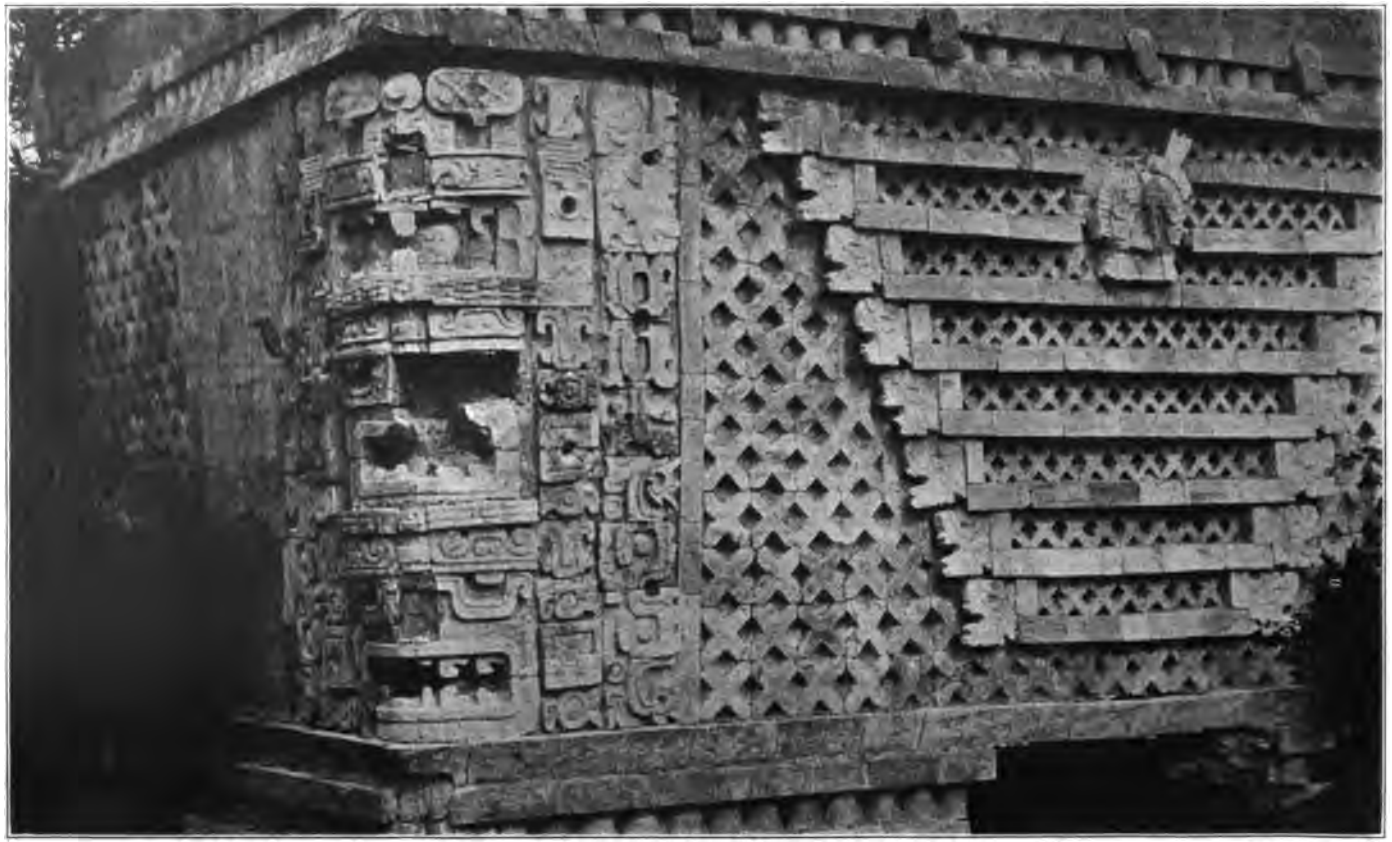
Plate 21



AN EXAMPLE OF GLYPH INSCRIPTION AT UXMAL

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VII

Comparison of the Egyptian with the Mayan Language

INSCRIPTIONS reciting cosmogonical, geological, religious and historical events, that happened in very remote antiquity, are carved in the marble of the walls and façades of the most ancient monuments of Mayach. They are written in the Maya language. Few of the many books in use among the inhabitants of the peninsula of Yucatan, at the epoch of the arrival of the Spaniards in that country, having escaped destruction at the hands of the Christian monks who came at the time, or soon after its conquest by Francisco de Montejo, and who took upon themselves the disgraceful task of destroying by fire the historical archives of the natives, have found shelter in the libraries of Europe. These books, such as the Troano Ms., the Codex Cortesianus, that of Dresden, and one or two others, are also written in the Maya language, though with characters in great part differing from those seen in the monumental inscriptions. The vernacular of the aborigines of Yucatan and of the countries situated to the south of the peninsula as far back as Gautemala and Tabasco, is still the Maya tongue, corrupted, it is true, in many localities, by an admixture of Spanish words that, since well-nigh four hundred years have been forcibly introduced, notwithstanding the bitter hatred that the natives profess for the Spaniards and their language, which they pertinaciously refuse to speak, even when they understand it. But in other localities where the Spanish influence has been but little felt, or not at all, as in the Tierra de Guerra, a part of Vera Paz, it has retained much of its ancient purity.

That the Maya is a primitive or very closely allied to a primitive language, its grammatical formation would tend to show—in the monosyllabic form of its primitives, composed of

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two or three letters capable of being analyzed singly; the majority of the names of animate and inanimate objects formed by onomatopæia; the want of declension of the nouns and adjectives; the partial or semi-conjugation of the verbs; besides the very remarkable fact that it affords simple and natural etymologies for the names of places and their inhabitants in Asia and Africa, and also the names of the divinities worshipped by the Egyptians, the Chaldeans, and most of the civilized nations of remote antiquity of which we have tradition or written records. It belongs to that class of language which Professor Max Müller calls second or terminational, where two or more roots may combine to form a word, the first retaining its radical signification, the second losing its own. Still, it is likewise allied to the first or radical, there being no distinction between a root and a word. Maya words taken by themselves often form no distinctive part of speech; but according to the notion they are intended to represent are either a noun, an adjective, a verb, an adverb, a preposition; for instance, *Pok,* as a particle is used in counting living animals; *can pok pekob,* four dogs. *Pok* as a noun, signifies a ball; it also means a leap, a jump. *Pok* as a verb, is to play at ball.

Another: *Tac* as a verb, conveys the idea of placing things one under another, to mix them up, to hide them; but *tac* as a prefix to a verb signifies that the action indicated by a verb is about to take place—*Tac in uenel,* I want to sleep, I am about to sleep. *Tac* as a suffix to a particle-past of a neuter or an active verb indicates that the action has already taken place. *Buhultac,* they have escaped. *Tac* is also a syncope of the verb *Talac,* to let come. *Tac* as an adverb denotes—up to, until: *Tac uave,* up to here; *Tac tu pol,* up to the head.

Such examples could be multiplied. The Maya language is extremely rich in expressions; in it can be represented even the shadow of a thought formed in the mind of a speaker. Father Beltran de Santa Rosa, in the Preface of his "Arte del Idioma Maya," says: "The Yucatecan tongue is graceful in its dictions, elegant in its periods, and in both things concise, since with only a few words and short syllables, profound sentences can be expressed. . . . Who could believe that

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a rich language could be used with all perfection, and without difficulty, devoid of the aid of eight consonants? Who could be persuaded that a language exists having no declension for its nouns; no rules for the variety of genetives and cases?—Only he who can speak Maya."

A French Franciscan friar, Father Antoine Gabriel de Saint Bonaventure, arrived in Yucatan soon after the Conquest. In order to preach the Gospel to the natives he applied himself to the learning of their tongue, which he acquired with great perfection; he was the first of the Europeans who wrote a Maya grammar.[111] It was he who formed the conjugation of the Maya verbs on a plan resembling as much as possible that of the Latin. He wrote about a century before Father Beltran, who took him for model when he indited his "Arte del Idioma Maya." At that time the Maya language had not yet been adulterated by the admixture of Spanish words.

Concerning said language, Father Saint Bonaventure says: "The ancient Maya is concise; remarkably brief in the formation of its words, making use of few articles and prepositions. All the nouns are indeclinable by themselves; but they are declined with the aid of pronouns. The verbs are conjugated by the means of particles, prepositions, adverbs, and pronouns, added to the infinitive. In all conjugations the body of the verb is the same as the present infinitive. The infinitive is identical with the noun; they cannot be distinguished one from the other.

"The subject generally is placed before the verb; there are, however, a few exceptions; the object invariably follows it. All the adjective nouns can be used as adverbs."

In its syntaxis, the Maya resembles the modern English. Like the Egyptian, it belongs to that category of languages called agglutinative. Egyptologists cannot fail to recognize the similarity of their grammatical structure.

The study of the Egyptian grammar brings forth the fact that the old Egyptian language was monosyllabic in its primi-

[111] Father Antoine Gabriel de Saint Bonaventure—Arte de la Lengua Maya—Pubished in Mexico, 1684.

He is said to have composed a dictionary, Mayo-Hispano-Hispano-Mayo. This work is lost.

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tives; that there are no distinctions between the root, the stem, and the complete word—and the actual word forms no part of the speech; it may represent a noun, an adjective, a verb, an adverb. There is no declension of the nouns, the various cases being indicated by particles.

Mr. Le Page Renouf,[112] contrary to the opinion of Messrs. E. de Rougé and Brugsch, asserts that there are no paradigms at all in Egyptian, and that the Egyptian verb is unchangeable and has no personal ending. In his work on the "Religion of Ancient Egypt," he proves by the grammatical construction of the Egyptian language that there is no relation whatever between it and the Hebrew and other Semitic tongues; and that they belong to quite different stages of development.

The general constitution of the Egyptian language as it existed from early ages is thus summarily compiled by Mr. Champollion Figeac.[113] "The Egyptian language is monosyllabic in its primitives. This principle suffers absolutely no exception. It may be said with certainty that every word containing more than one syllable is a compound word.

"From these primtives or roots are formed, by derivation or composition, a multitude of words used to present, under different modifying aspects, the idea of which the primitive is, by convention, the representative sign.

"Derivatives emanate from the roots according to uniform and constant rules. These rules are fixed and limited; each brings a different modification to the idea represented by the root; and each root suffers a greater or less number of these modifications according to the manner that the idea represented by it allows more or less room.

"Words formed from the root by derivation become themselves primtives relatively to other words, which spring from them according to the same principles. These may be called secondary roots.

"The union of two or several roots, primitive or secondary, form the compound words.

[112] P. Le Page Renouf—Religion of Ancient Egypt. pp. 57, et passim.
[113] Champollion Figeac—L'Univers-Egypte—p. 214.

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"The compound words are divided into two distinct classes. (1) Those formed by the combination of two roots, either primitive or secondary. (2) Those that result from the union of any root to a certain number of other roots which constantly enter into the formation of compound words, modifying in a uniform manner, the ideas expressed by the roots with which they are combined.

"The derivatives from roots, primitive, secondary, or compound, in turn form compound words by combining one with the other in any wise.

"These general principles, taken in the very nature of the Egyptian tongue, give a clear and precise idea of the manner observed in the combination of the elements of which it is composed.

"The meaning of a monosyllabic word-root used according to these principles, and modified in its expressions as much as allowed by the idea of which it is the sign, can pass through forty-two transformations expressing as many regular modifications of the same primitive idea.

"The meaning of each monosyllable or primitive is effectively changed by the addition of other monosyllables, constant signs of genders, numbers, persons, modes, and tenses. These distinctive marks, that cause the radical to pass successively to the stage of common noun, abstract noun, active noun, privative adjective, intensive adjective, participle of active, negative or transitive verb, are always placed in an increasing manner; and the grammatical modifications take place very rarely indeed by desinences or terminations.

"The Egyptian tongue favors with admirable facility the formation of compound words and unites to that advantage the extreme clearness of the forms, the determinative words being very numerous."

It is easy to perceive, and any one who knows the Maya language will readily admit, that had Mr. Champollion described the composition and structure of that most ancient form of speech instead of that of the Egyptian tongue, he certainly could not have done it in a different manner or more appropriate terms. The grammatical forms and the syntaxis

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of these languages being almost, if not altogether, identical, might lead us to suspect them to be cognate tongues.

By what has been so far recovered, the old Egyptian appears to belong to a very early stage of speech. Long anterior to the time of King Menes it had reached the same stage of perfection that it manifests in the later times, and it is found with regular form on the most ancient monuments of Egypt and Nubia. Its origin is unknown. Learned men have endeavored, but in vain, to find its birthplace. Professor Max Müller says,[114] "Some scholars have indeed imagined relationship between the language of the Hottentots, the Nubian dialects and the ancient Egyptian—a language which, whatever its real relationship, may be said to mark, at all events, another primeval settlement of speech and religion outside of the Asiatic continent."

On the other hand, further studies have proved that it was not akin to any of the known dialects of north or south Africa.

Let us again quote from Mr. Champollion Figeac.[115] "It would be impossible to gather any light from the evident analogies between the forms and the words of that idiom and those of any other tongue of Asia and Africa. In their midst the Egyptian language seems to stand alone, and, as it were isolated, without an origin, devoid of offspring, but showing on stupendous monuments the high antiquity of its existence in the valley of the Nile."

So it is evident, according to the testimony of recognized authorities on Egyptology, that the Egyptian language had no cognates either in Asia or Africa; still, it must have had a beginning, a growth, a development before reaching the stage of maturity in which it appears, from the earliest ages, on the most ancient monuments of Egypt and Nubia, for it was common to both countries and spoken from Alexandria, on the shores of Mare-Egyptium part of the Mediterranean, to the foot of Mount Barcal, six hundred miles from the southern frontiers of Egypt. These same authorities are well aware that the Egyptians claimed that their ancestors, the strangers who in remote times settled in the valley of the Nile, and

[114] Max Muller—Science of Religion—p. 67.
[115] Champollion Figeac—L'Univers-Egypte—p. 212.

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brought there with the civilization of their mother-country[116] the art of writing and a polished language, came from a place situated toward the setting sun.[117] Does it not seem natural that, taking heed of this positive assertion, and of the cries uttered at the funerals by the mourners following the corpses of their friends—"To the West! to the West!"—where they believed the souls of the departed returned to the bosom of their forefathers to enjoy bliss and happiness in the Holy Land, scholars anxious to discover the origin of the Egyptians and their mode of speech, not finding it either North, East, or South, should have turned their inquiries toward the West, in search of the solution of the mystery? There they would have learned about a people highly civilized, possessing the art of writing; using in their books and monumental inscriptions alphabetical characters identical with those used by the Egyptians. If it be true that language is a reliable gauge with which to measure the degree of civilization attained by a people, then it may be truly asserted that the Mayas were not inferior in culture to the Egyptians, the Greeks, or the Romans, in the palmy days of their grandeur.

In the tongue spoken by these people, yet the vernacular of their descendants, and but little adulterated from what it was centuries ago, in many localities unfrequented by the whites, scholars would no doubt have found the true meaning of many words that the Coptic dialect does not explain, and which are still a matter of doubt to Egyptologists, as Bunsen has shown in his article entitled "Additional Notes of the Ritual,"[118] preceding the Dictionary of Hieroglyphics by Samuel Birch.

As an Example not alluded to by Bunsen may be mentioned the title given to the spirit of the deceased who, having appeared before the judgment seat of Osiris in Amenti, has been pronounced flawless, whole, entitled to enjoy the blessings vouchsafed to the good in the Land of the Gods. Ma-Xeru was that title, which has been translated into English as Justi-

[116]Rawlinson—Origin of Nations—p. 13.
[117]Diodorus—History—Vol. 1.—50.
[118]Bunsen, Christian—Egypt's Place in Universal History, Vol. 1, pp. 327 to 333.

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fied. As for its original meaning we may apply to the Maya language in which we find Tma-xel, that is, to be without tears; to be whole.

The same tongue furnishes us with the true meaning of the name Shu, of the god who, on the day of creation, caused the separation of the earth and sky by slipping between them; until then, as two lovers, they had been united in close embrace, in the bosom of Nun, the dark, primeval waters.

The corresponding word in Maya to the name of the god Shu, would be the verb xuc—to place a thing between two others—which exactly expresses the action attributed to the son of Atum-Ra, born of his father by his virile energy.

The earth Sibu was said to have been the male, Xib in Maya; the sky nuit, the female, that covered her companion—Nun, in Maya, the other half that covers its companion, as the lid that covers a dish.

(*To be continued*)

SOULS IN PRISON

By J. HOWLAND

We wander up and down the world, my soul and I, together
We watch the people come and go, in fair and stormy weather;
From break of day, until, at dusk, the evening star is risen,
From eyes of friend and foe alike: looks out, a soul in prison.
Some laugh within their coils of flesh, while some go sorely weeping.
And in the eyes of some, Ah me! the soul seems ever sleeping.
I feel as though I walk along enchanted woodland places,
That elves and fairies peer at me, and through the leaves I dimly see strange faces.

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Could I learn the way to freedom, find the path the
Angels knew,
I might help to free the others, for *my* soul is
Captive, too.
Though I soar on eagle pinions straight into the
Sunset light,
I must heed the earthward summons when the day gives
place to night.
Oft I watch the stars, unweary, drift through space their
Endless way.
Will they find their way to rest and freedom on some
Perfect day?

Freedom broods not o'er the waters; ever you may
Hear the sea
Making moan, because the pale moon rules the tides
Unceasingly.
Never may I rise to freedom, like some lone hill leaves
the plain;
While so many earthly lusts and longings, still my soul
enchain.

Lo! A midnight message as though writ in fire across
The stars:
"You alone have built your prison; only you can loose
Your bars
Long the ages spent in building, longer ages you
May be,
Until you grow in strength and courage, to act and still
Be free
When you feel the love for others and shall ease another's load,
When you know that all men are your brothers—
Yours the peace that passeth knowledge, though you tread a
thorny road.
To the victor, freedom cometh, after lives of
Ceaseless strife;
May he be conscious of consciousness through an
Undying life."

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SEPTEMBER

By the Author of "Easter in Nature"

SEPTEMBER has a decided philosophical character. August and September are yellow green, self-resting greens, different from the greens of Spring. They are reflective and close the summer movements. These months bring the ripeness of fruits; they are open, sad, in the midst of profusion. Towards sunset the Great Mother's face as seen in the landscape is serene. It is true, as the poets sing, in autumn "Aven September goeth by"; but she is silent and sad; she moves slowly, it seems. There is no joyous echo following her or coming in advance of her.

The Great Mother's mind reverberates with aspirations in September. All sound reflection is full of aspiration and has great carrying power. Even the atmosphere in September has a bracing tone in it. It is exhilarating and somehow causes the mind to run ahead of itself. The sum total of September reflections is this:

> This world is no blot for us,
> Nor blank; it means intensely, and means good;
> To find its meaning is my meat and drink.

The meaning of this world seems to spring into view in colors, more than in any other month. There is more variety, many choice combinations, and lovely hues never seen at any other time. Autumn is the season of the brown and red leaves, and these set in yellow frames or up against yellow backgrounds. Green leaves complete the designs. These colors, designs, patterns, have something decisive about them. They are active and not waning.

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There is no decay about September. The month is not increasing; it may be considered as containing closings, settlement, adjustment. It is, as it were, that the Great Mother breathes a little slower than usual, and that the heart beat was weaker at this time. This is a result of contemplation. Contemplation always halts animal activities, but that does not mean decline; it means adjustment, equalization and preparation for what follows. It means reflection. Reflection means that the Great Mother's life, will and intentions are made visible on the human screen of mind, and in the Open. Reflection is not thinking in syllogisms. It means receiving impulses and formulating them.

An old Elizabethan or Jacobean naturalist held that there was "fyre in the heartes of poetes" in September as in no other month. He must have felt that kind of reflection I speak of, and have realized the stillness of the season; that is, the meditative repose in the woods and on the by-ways. The solitude of the paths and the fallen, sere leaf have a magic about them, very stimulating for the heart's love. A solitary butterfly and bare bough hold contrasts which call the thoughts into serenity. The loneliness of a bypath has for me often been an open door to ecstacy; a direct call to seek the Great Mother's company.

The Gaelic songs speak of September as "the month of peace." Evidently the singers had realized that which I say about the month. And are they not the ones to go to when we would listen to the voices of the Open and those of the forest and the wave?

And now I bid the reader good-bye! Why not seek the Great Mother? Month by month she calls, and reaches out her hand. Listen to the call; take her hand! And you do right!

They say: follow the gleam! I say: realize the Presence!

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DOGMA AND RITUAL

OF

HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M.D.

(*Continued from page* 315)

THE GREAT WORK

DISCITE. (Learn)

CRUX. (The Cross)

THE Great Work is before all things, the creation of man through himself; that is to say, the full and complete conquest which he makes of his faculties and his future. It is, above all, the perfect emancipation of his will that assures for him the universal dominion of Azoth and the domain of magnetism, which is full power over the universal magic agent.

This magic agent, that the ancient Hermetic philosophers have disguised under the name of primary matter, determines forms of the modifiable substance, and we can really arrive by means of it at the transmutation of metals and the universal medicine. This is not a hypothesis, but a scientific fact already tested and vigorously demonstrable.

Nicholas Hernel and Raymond Lully, both of them poor, obviously dispensed immense riches. Agrippa never reached but the first part of the Great Work, and he was dead to pain, striving only to possess himself and secure his independence. There are therefore two Hermetic operations: one spiritual, the other material, both of which depend on each other.

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Undoubtedly all Hermetic science is contained in the dogma of Hermes, originally engraved, it is said, on a table of Emerald. We have already explained the first articles. Here are those that relate to the operations of the great work:

"Thou wilt gently, with great industry, separate the earth from the fire, the subtile from the gross."

"It mounts from earth to heaven and again descends to earth, and it receives the force of superior and inferior things."

"Thou wilt have by this means the glory of the world, and all obscurity will fly from these."

"It is the strong force of all force, for it will conquer every subtile thing and will penetrate every solid thing."

"Thus the world was created."

To separate the subtile from the gross in the first operation, which is entirely interior, is to free his soul from all prejudice and from all vice, which is done by the use of the philosopher's salt; that is, by wisdom; by mercury, that is, by personal skill and by labor; then finally by sulphur, which represents the vital energy and heat of the will. We succeed by this means in changing into spiritual gold, things of the least value and even the filth of the earth. In this sense we must understand the parables of the crowd of philosophers, of Bernard, the Travison, of Basil Valentin, of Mary the Egyptian woman, and of other prophets of Alchemy; but in their works, as in the Great Work, it is necessary to separate skillfully the subtile from the gross, the mystic from the positive, allegory from theory. If we desire to read them with pleasure and intelligence, we must at first understand them allegorically in their entirety, then descend from allegories to realities by way of correspondences, or analogies indicated in the original dogma:

"What is above is like what is below, and reciprocally."

The word ART turned backward and read in the manner of the sacred and primitive scriptures, that is to say, from right to left, expresses by three initials the different degrees of the Great Work. T signifies ternary, theory and travail. R realization. A adaptation. We will give in the twelfth chapter of the Ritual the formulas of the Grand Masters for

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adaptation and especially that which is contained in the Hermetic Fortress of Henry Khunrath.

We give here for the researches of our readers the description of an admirable treatise attributed to Hermes Trismegistus, and which bears the title of "Minerva Mundi." This treatise is only found in some editions of Hermes, and it contains under allegories full of poetry and depth the dogma of the creation of beings by themselves, or the law of creation that results from the accord of two forces: of those which the Alchemists call the fixed and the volatile, and which in the absolute are necessity and liberty. Therein are explained the diversity of forms diffused in nature through diversity of minds, and monstrosities through the divergences of efforts. Study and meditation upon this work are indispensable to all adepts who wish to sound the mysteries of nature, and to devote themselves earnestly to the search for the Great Work.

When the masters in Alchemy say that little time and money are requisite to accomplish the works of science; when they assert, above all, that only a single vessel is necessary; when they speak of the great and only athenor, which all can use, which is under everybody's hand, and which men possess without knowing it, they allude to philosophic and moral alchemy. In fact, a strong and decided will can arrive in a short time at absolute independence, and we possess all the chemical instruments, the great and only athenor which serves to separate the subtile from the gross, and the fixed from the volatile. This instrument, complete as the world and precise as mathematics, is designated by sages under the emblem of the pentagram or five-pointed star, which is the absolute sign of human intelligence. I shall imitate the sages in not naming them. It is too easy to guess.

The figure of the Tarot, which corresponds to this chapter, was misunderstood by Count de Gebelin and by Eteilla, who believed and saw only an error committed by a German card-maker. This figure represents a man, his hands tied behind his back, two sacks of gold attached to his armpits, hanging by one foot to a gallows composed of two trunks of trees, each having the roots of six branches cut off, and a cross-piece completing the figure of the Tau (Hebrew ת). The

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limbs of the patient are crossed, and his shoulders form a triangle with his head. Now the triangle surmounted by a cross signifies in alchemy the end and perfection of the Great Work; a signification identical with that of the letter ת, which is the last of the sacred alphabet. The person suspended, therefore, is the adept fastened by his engagements, spiritualized, or the feet turned towards the sky. He is also the ancient Prometheus, suffering in immortal torture the penalty of his glorious theft. Vulgarly, he is the traitor Judas, and his punishment is threatened to the revealers of the great arcanum. Finally, for the Jewish Kabalists this hanging person, who corresponds to their twelfth dogma—that of the promised Messiah—is a protest against the Savior recognized by the Christians, and they seem still to say to him: "How wouldst thou save others? thou who canst not save thyself?"

In the Sepher-Toldost-Qashn[1] a Rabbinic anti-Christian compilation, we find a singular parable. "Qashn," says the Rabbi, who is the author of the legend, "was traveling with Simon-bar-Joha and Judas Iscariot. They arrived late and fatigued at an isolated house. They were very hungry and found nothing to eat but a gosling, quite small and very lean. It was too little for three persons; to divide it would merely have been to increase their hunger without satisfying it. They agreed to draw lots for it, but as they were overcome with drowsiness, Qashn said: 'Let us sleep first, while they are preparing supper. At our awaking, we will relate our dreams, and he that has the most charming fancy shall eat the entire goose.' It was done accordingly. They slept and awoke. 'I dreamed, said St. Peter, 'that I was the vicar of God.' 'I,' said Jesus, 'that I was God himself;' and 'I,' replied Judas hypocritically, 'I dreamed that being a somnambulist I got up, went down softly, took the goose off the spit and ate it.' Thereupon they descended, but the goose had effectually disappeared. Judas had dreamed wide awake."[2]

This legend is a protest of Jewish positivism against Christian mysticism. In truth, while believers were deliver-

[1] Book of the Generations of Jesus—Gospel according to Mark.

[2] This anecdote is not found in the text of "Sepher Toldoth Jeschu" itself but in the rabbinical commentaries of that work.

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ing themselves up to beautiful fancies, the proscribed Israelite, the Judas of Christian civilization, worked, sold, traded, became rich, seized upon the realities of the present life and even placed himself in a condition to lend the means of existence to the very worships which had so long proscribed him. The ancient adorers of the arm remaining faithful to the worship of the strong box, now have the Exchange for their temple, and from that place they govern the Christian world. Judas can truly laugh and congratulate himself for not having slept like Saint Peter.

In the ancient scriptures anterior to the Captivity, the Hebrew Tau has the figure of a cross, which again confirms our interpretation of the twelfth card of the Kabalistic Tarot. The cross, the genetrix of the four triangles, is also the sacred sign of the duodenary; and the Egyptians called it, on that account, the key of Heaven. Therefore Eteilla, embarrassed in his long enquiries had to reconcile the analogous necessities of the figures with his personal opinion (he had in that undergone the influence of the learned Count de Gibelin), placed in the hand of his suspended man (erect again) of which he made Prudence, a Hermetic Caduceus, formed of two serpents and a Greek *tau*. Since he comprehended the necessity of the *tau* and of the cross in the twelfth page of the Book of Thoth, he should have understood the multiple and magnificent symbol of the Hermetic man suspended, the Prometheus of knowledge, the living man who only touches earth by his thought, and whose footing is in the heavens; the free and sacrificed adept, the revealer threatened with death; the conspiracy of Judaism against the Christ, which seems to be an involuntary avowal of the occult divinity of the crucified—in short, the sign of the finished work of the completed cycle, the intermediary *tau* which sums up for a first time before the last denary the signs of the sacred alphabet.

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NECROMANCY

EX IPSIS. (OUT OF THEMSELVES)

MORS. (DEATH)

WE said that in the astral light are preserved the images of persons and things. It is also in this light that we can evoke the forms of those who are no longer of our world, and it is by its means that the mysteries of necromancy, as contested as they are real, are accomplished.

Kabalists who have spoken of the world of spirits, have simply recounted what they saw in their evocations. Eliphas Lèvi Zahed[1], who writes this book, has evoked and he has seen.

Let us tell just what the masters have written of their visions, or of their intuitions, in what they call *the light of glory*. We read in the Hebrew book called "The Return of Souls," that there are souls of three kinds: the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent forth in couples. There are, however, some human souls that are born widowed, and whose spouses are retained captives by Lilith and by Naämah the queens of the striges.[2] These are the souls which have to expiate a vow of

[1]These Hebrew names translated into French are Alphonse Louis Constant.

[2]See Isaiah XXXIV, 13, 14, Cheyne's Translation: "She (Idumea or Arabia Jetraea) shall become a habitation of wild dogs, and a home for owls. Jackals and wolves shall meet there, and the satyr shall light upon his fellow; surely Lilith shall repose there and find for herself a place of rest." Lilith or Alilat was originally the night-goddess of Arabia, identical with Istar of Assyria and Luka (Succoth-benoth, or Suku, the genitrix of the Akkadians). Rabbi ben Sira relates that she was the first wife of Adam, and resisted his claim of supremacy over her. In the contest she uttered the fatal spell-word, the Shemhamphorash, and thereby obtained wings and flew away to the Eythrean Sea. She here wedded Samael, the fallen dragon, once

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celibacy. Thus, when a man from infancy renounces the love of woman, he renders the spouse that was destined for him the slave of the demons of debauchery. Souls cross and multiply in heaven as bodies do on earth. Immaculate souls are daughters of the kisses of angels.

Nothing can enter heaven but that which came from heaven. Hence, after death, the divine spirit which animates man, alone returns to heaven,[3] and leaves on earth and in the atmosphere, two corpses; one, terrestrial and elementary, the other aërial and sidereal; one already inert, the other still animated by the universal movement of the soul of the world —but destined to die slowly, absorbed by the astral powers which produced it. The earthly corpse is visible; the other is invisible to the eyes of earthly and living bodies and can only be perceived by applications of the astral light to the translucid (*diaphane*), which communicates its impressions to the nervous system and thus affects the organ of sight, even to making it see forms which are preserved and words that are written in the book of the living light.[4]

When a man has lived well, the astral corpse evaporates like pure incense mounting toward the superior regions; but if the man has lived in ill doing, his astral corpse, which retains him prisoner, still seeks the objects of his passions and wishes to resume life. It torments the dreams of young girls, bathes in the vapor of bloodshed, and drags itself around places where the pleasures of his life were passed. He still

chief of the seraphs but now ruler of striges or ogres in the desert. She has power over all infants for the first eight days of life, and children born out of wedlock, also for the first of every month, and on Saturday evenings. Borrowing the serpent's form, she seduced Eve. As the satyrs or striges were her subjects, she is represented as having the magic power of (seirim or striges) to entangle and enchant young men by her golden hair. Another consort of the arch-demon of the desert was Naămah, also a mother of striges. The Egyptian goddess, Hathor-Nehama (Atar-gatis or Derketo), was designated Astartê, or Astareth Naămah, in Semitic countries. These striges were a race of ogres or harpies, originally fabled by Ovid and others to devour young children. One of the stories of the "Thousand and One Nights" represents a prince as encountering one of these brides of Samael, and barely escaping her clutches. The sirens of the "Odyssey" or of the same character. This term is curiously like seirim, the Idumaean demons.—A. W.

[3]See Plutarch: On the Face appearing in the Orb of the Moon, XXVIII.

[4]It is a fact in optics that what we recognize as seeing is simply the cognizing compressions made upon the sensorium and is then reproduced by the mind. Thinking can make such impressions subjectively and so cause them to be seen.—A. W.

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watches over the treasures he possessed and buried. He exhausts himself in sorrowful efforts to make for himself material organs and live again. But the stars draw him in and drink him up. He feels his intelligence weakening, his memory losing itself slowly, his whole being dissolving. His old vices appear to him and pursue him under monstrous shapes; they attack and devour him. The wretched individual thus successively loses all the members that served for his iniquities. Then he dies a second time, and forever; for he then loses his personality and his memory. Souls which ought to live, but which are not yet entirely purified, remain a longer or lesser time captives in the astral corpse, or are burned by the odic light which seeks to assimilate and dissolve it. It is to disengage themselves from this corpse that suffering souls sometimes enter into living persons and remain there in a condition which the Kabalists call embryonation.

Such are the aërial corpses that are evoked by necromancy. They are *larvae,* dead or dying substances with whom individuals put themselves into affinity. Ordinarily they can only speak by the tingling in our ears, which is produced by the nervous tremor of which I have spoken, and usually they reason only by reflecting either our thoughts or our fancies. But to see these strange forms we must put ourselves in an exceptional state which partakes of sleep and death; that is to say, we must ourselves be magnetized, and attain a kind of lucid and awakened somnambulism. Hence necromancy obtains actual results, and magic evocations can produce genuine visions. We said that in the great magic agent which is the astral light there are preserved all the impressions of things, all images formed whether by radiations or reflections. It is in this light that our dreams are witnessed by us. It is this light which intoxicates the insane and drags away their stupefied judgment to the pursuit of the strangest phantoms. In order to see in this light without illusions, it is necessary to dispel the reflections by a powerful will, and attract to thee the radiations only. To dream (or muse) wide awake is to see in the astral light. The orgies of the "Withches' Sabbath," related by as many sorcerers in their trials for criminal offense, were not displayed to them in any other way. Often the

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preparations and substances employed to reach this result were horrible, as we shall see in the Ritual, but the results were never doubtful. Every one saw, heard, touched, the most abominable fantastic and impossible things. We shall return to this subject in our fifteenth chapter. We will only occupy ourselves here with the evocation of the dead.

In the spring of 1854 I had gone to London to escape from interior griefs and to give myself up without distractions to scientific pursuits. I had letters of introduction to several persons of note who were celebrated as regards the revelations of the supernatural world. I saw several of them and found among them a great amount of indifference or frivolity with much politeness. They at once demanded miraculous things of me, as though I were a mountebank. I was a little discouraged. To tell the truth, so far from being disposed to induct others into the mysteries of ceremonial magic, I had always feared for myself, the illusions and fatigues incident to such initiation. Besides, these ceremonies require a material which is expensive and difficult to collect. I shut myself up, engaged in the study of the High-Kabala and thought no more of the English adepts. One day, however, I found upon re-entering my hotel a folded envelope addressed to me. It contained half of a card diagonally cut, upon which I, at once, recognized the seal of Solomon. There was also a very small piece of paper upon which was written in pencil, "To-morrow at three o'clock in front of Westminster Abbey, the other half of this card will be presented to you."

I went to this singular rendezvous. A carriage stood upon the square. I carelessly held my piece of card in my hand. A servant approached and made me a sign by opening the door of the carriage for me. There was a lady in black in the vehicle whose bonnet was covered with a very thick veil. She motioned to me to get up alongside of her, showing me at the same time the other half of the card that I had received. The footman closed the door; the carriage rolled away and the lady raised her veil. I was able to see that I had to do with an aged person under whose grey eyebrows were black eyes extremely lively and of a strange fixedness. "Sir," said she, with a very pronounced English accent ,"I know that the law of secrecy is rigorous amongst adepts. A friend of Sir B——

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L—— who has seen you, knows that you have been asked for some experiments and that you have refused to satisfy this curiosity. Perhaps you had not the necessary things. I desire to show you a complete magic cabinet; but I ask of you, above all, the most inviolable secrecy. If you do not make me this promise upon honor, I will give orders to drive you back home."

I made the promise required and am faithful to it, in not giving the name, quality, or dwelling of this lady, whom I soon recognized as an initiate; not of the first order of the elect, but of a very high grade. We had several long conversations, during which she always insisted upon the necessity of ceremonies to complete the initiation. She showed me a collection of vestments and magic implements, lent me several curious books that I needed; in short, she induced me to attempt the experiment at her house of a complete evocation. I prepared myself for it during twenty-one days, scrupulously observing the rites indicated in the thirteenth chapter of the Ritual.

All was completed on the 24th of July. We were to invoke the phantom of the divine Apollonius and to interrogate it in relation to two secrets; one concerned me; the other interested the lady. She had, at first, counted upon being present at the evocation with a trustworthy person, but at the last moment this person was afraid; and as the Ternary or Unit is rigorously required for magic rites, I was left alone. The cabinet prepared for the evocation was arranged in a turret. There had been set four concave mirrors, and a kind of altar the white marble top of which was surmounted by a chain of magnetized iron. Upon the white marble was engraved and gilded the sign of the pentagram;[5] the same sign was traced in diverse colors upon a lamb-skin white and fresh, which was spread under the altar. In the center of the marble table there was a little copper chafing-dish with charcoal made from the alder and laurel trees. Another chafing-dish was placed in front of me on a tripod. I was clad in a white robe similar to the robes of our Catholic priests, but longer and

[5] The "Wizard's Foot," described by Goethe in the first interview between Faust and Mephistopheles.

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wider, and I wore on my head a crown of vervain-leaves interlaced in a gold chain. In one hand I held a new sword, and in the other the Ritual. I lighted the two fires with the substances required and prepared, and began the invocations of the Ritual; at first in a low tone, then gradually raising my voice. The smoke spread, the flame caused all the objects upon which it shone to waver, and then it went out. The smoke ascended, white and slow, over the marble altar.

It seemed to me that I felt a shock of an earthquake; my ears tingled, and my heart beat forcibly. I again placed some branches and perfumes on the chafing-dishes, and when the flames rose up I saw distinctly in front of the altar a figure of a man larger than life, which dissolved away and became invisible. I again began the evocations and proceeded to take my place in a circle which I had traced in advance between the altar and the tripod. I then saw gradually lighting up, the base of the mirror which was directly before me behind the altar; and a whitish form outlined itself there, growing larger, and little by little seemed to approach. I called Apollonius three times, closing my eyes. When I reopened them a man was before me wholly enveloped in a kind of shroud which seemed to me rather gray than white; his face was lean, sad and beardless. This did not correspond exactly to the idea I had formed of Apollonius. I felt a sensation of extraordinary cold, and when I opened my mouth to question the phantom it was impossible for me to articulate a sound. I then placed my hand upon the sign of the Pentagram and directed toward it the point of the sword, mentally commanding him by this sign not to frighten me, but to obey me. The form then became more confused, and suddenly disappeared. I commanded it to return. Then I felt a sensation like a breath pass near me. Something touched the hand that held the sword, and my arm was immediately benumbed to the shoulder. I comprehended that this sword offended the spirit, and I stuck it by the point in the circle near me. The human figure immediately reappeared, but I felt so great a weakness in my limbs, and there seized me such a sudden faintness that I took two steps and sat down. As soon as I was seated I fell into a profound sleep accompanied with dreams of which there only remained to me when I came to myself

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a confused and vague recollection. For some days my arm was benumbed and painful.

The figure had not spoken, but it seemed to me that the questions I had to make to it had resolved themselves in my own mind. To that of the lady, the interior voice answered in me: *"dead."* (It referred to a man about whom she desired information.) As for me, I wished to know whether reconciliation and forgiveness were possible between two persons of whom I thought; and the same interior echo pitilessly replied: *"dead."*

I relate here the facts as they occurred. I am not imposing them on the credulity of any one. The effect upon me of this experiment was something inexplicable. I was no longer the same man. Something from another world had passed into me. I no longer was either gay or sad, but I experienced a singular attraction for death, without, however, being actually tempted to resort to suicide. I carefully analyzed what I had experienced and notwithstanding a very lively nervous repugnance, I twice repeated the same experiment, only a few days apart. The recital of the phenomena which were produced differed too little from the other to make it my duty to add anything to this narrative, which is perhaps already a little too long. But the result of these two other evocations was for me the revelation of two Kabalistic secrets which could, if they were known by all, change in a short time the foundations and laws of the whole social fabric.

Shall I conclude from this that I really evoked, saw and touched the great Apollonious of Tyana? I am neither sufficiently hallucinated to believe it, nor serious enough to affirm it.

The effect of the preparations, perfumes, mirrors, pentacles is a genuine intoxicating of the imagination, which must act vividly upon a person already impressionable and nervous. I do not explain by what physiologic laws I saw and touched. I only affirm that I did see and touch; that I saw clearly and distinctly without fancy; and it is sufficient to warrant belief in the real efficacy of magic ceremonies. I also believe the practice to be dangerous and hurtful. The health, whether moral or physical, would not resist such

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operations, if they were to become habitual. The aged lady of whom I am speaking and of whom I have heard since, was a proof of it; for, notwithstanding her denials, I do not doubt that she was in the habit of practising necromancy and witchcraft. She sometimes talked complete nonsense, gave herself up at other times to foolish fits of rage, of which she had scarcely well determined the object. I left London without having seen her again, and I faithfully kept the promise which I had taken to say nothing to any one in a way to make her known or even give a hint in relation to the practices to which she undoubtedly gave herself up without the knowledge of her family, which is, from what I suppose, quite numerous and of a very honorable position.

There are evocations of intelligence, evocations of love and evocations of hatred; but once more I affirm that nothing proves that spirits really leave the superior spheres to converse with us, and the very contrary is more probable. We evoke the memories they have left in the astral light, which is the common reservoir of universal magnetism. It was in this light that the Emperor Julian formerly saw the gods appear, but old, sick, and decrepit; a new proof of the influence of current and accredited opinions upon the reflections of this same magic agent which causes tables to speak, and responds by knocking on walls. Since the evocation of which I have just spoken, I have read with care the life of Apollonius, whom historians represent to us as an ideal of beauty and old-style gracefulness. I noticed that toward the end of his life Apollonius was slaved and tormented a long time in prison.[6] This circumstance which I had no doubt formerly fixed in mind without thinking of it, since to remember it would perhaps have given shape to the form, which was little attractive to my vision, and which I now only consider as the voluntary fancy of a man awake. I saw likewise two other persons whose names are of little importance. They were always different in costume and aspect from what I expected. Moreover, I recommend the greatest caution to persons who are disposed to give themselves up to such experiments. Great exhaustion results from them, and often shocks sufficiently abnormal to occasion sickness.

[6] Albert Reveille: "Life of Apollonius of Tyana," III.

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I will not conclude this chapter without calling attention here to the opinion, strange enough, of certain Kabalists who distinguish apparent from real death, and believe that they rarely come together. According to what they say the greater number of persons interred would be living, and a great many others who are thought to be living would be dead.

Incurable madness, for instance, would be, in their conception, an incomplete but real death, which leaves the terrestrial body under the purely instinctive direction of the siderial body. When the human soul suffers a violence which it cannot endure, it would thus separate iteself from the body and leave in its place the animal soul or sidereal body, which makes of these human remains perhaps something less alive, after a certain fashion, than the animal itself. "We recognize the dead of this kind," they say, "by the complete extinction of the affectionate and moral sense. They are not bad; they are not good; they are dead. These beings are the venomous mushrooms of the human species. They absorb as much as they can of the life of the living. Therefore their approach benumbs the soul and chills the heart."

These corpse-like beings, if they existed, would realize all that has been affirmed in former days of brucolaks[7] and vampires.

Are there not individuals near whom we feel ourselves less intelligent, less good, and indeed, sometimes less honest? Are there not some of them whose approach extinguishes every belief and enthusiasm; that fasten you to them by your weaknesses, govern you through your bad inclinations, and cause you to die slowly in the moral sense by a punishment like that of Merentius?[8] These are the dead whom we take to be alive. They are the vampires whom we take for friends.

[7] Brucholak is the dead body of an excommunicated person. Everything that is grotesque and horrible mingles in its form and qualities.—Translator's note.

[8] Virgil: "Æneid, VIII, 480: "He even bound to the living the bodies of the dead, joining together hands to hands and face to face, a kind of torture; and so he destroyed them with lingering death, pining away with gore and putrefaction in this loathed embrace." See also Paul's Epistle to the Roman Christians, VII, 24.

(To be continued)

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LIFE AND THOUGHT

By CHARLOTTE F. SHEVILLE

LIVING in life, is our mode of being. Being is an ever mystery; but it is recognized and admitted as reality. Our comprehension of being is but too limited. Human life admits of progress, and is ever changing; therefore action must be the "mark of being." Our degree of consciousness establishes our identity in our physical existence. This consciousness must needs assume many aspects; ranging from the simplest acts for self-preservation and continuance, on to the development of impulsive thought; then on to the recognition of causes and effects, which culminates in reasoning; and still on and on through beliefs, speculations and self-convictions to such a degree of progress, where we find that the mind of the kosmos is as real as is the mind in ourselves.

Life and thought are our means of determining our individuality, whereby each one finds his place and work as a soul. Our soul is we; it is the innermost of us. The soul is the verity that always is. "No one knows how he knows he is a soul, but every one knows that he knows it." Do we attempt to reason on the subject, we reason in a circle; always beginning with "I have a soul," and always ending with "my soul." Whilst this is really an elusive, unprovable statement, nevertheless we know it as the fact of facts.

So life and thought are bridges by means of which we arrive at knowledge of ourselves, in knowing the mind, which is the highest in "I think and I feel." This final knowledge is simple as is all that is truth; but our way of reaching this knowledge is deviously complex, being the result of many, many interactions. These devious perplexing ways in our lives—which come from our not knowing exactly how to do right—are the means we must use to obtain even a foothold on The True Way.

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BY NURHO DE MANHAR

(*Continued from page* 318)

"AT the birth of Isaac, justice became united to mercy; these divine attributes, symbolized by the patriarchs Isaac and Abraham, became blended in the person of Jacob, their offspring; and, therefore, it is written, 'Thou art my servant, oh Israel, in which I will be glorified' (Is. XLIX.3).

"Notwithstanding what has just been stated, we can divine why scriptures uses the word song (sherath), and 'I will sing to my well beloved.' These words refer to Isaac, who was so called before his birth in the world. Another interpretation applies them to Abraham, as it is written, 'What doth my beloved in my house' (Jer. XI.15). Now it is true, Abraham acquired by merit what his posterity afterwards inherited and enjoyed. The words 'the song of my beloved for his vineyard,' refer to the Holy One who is called 'beloved,' as it is written, 'My beloved (dodi) is white and ruddy (Cant. V.10). We observe the terms ledidi (well beloved) and dodi (my beloved or friend) are joined together, and from their union of the male and female principle comes forth a vineyard planted in Qeren ben Shamen, which appellation, indicates its origin and nature. Qeren has here the same meaning as in the words, 'And it shall come to pass when they make a long blast with the Qeren Hayyabel (the horn

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of Jubilee)' (Josh. VI.5). Thus the vineyard has for its origin the Jubilee or the deliverance, and this horn or trumpet of deliverance is associated with the male principle, termed here (Ben Shamen,' which has the same meaning as the term 'ben horin' (son of nobles) (Eccles. X.7). It also means 'son of the oil,' because of the source whence the oil flows, for supplying all the heavenly lamps whose light becomes more intense in proportion to its abundance. Furthermore, at the coronation of kings, this oil is poured into a horn, called the horn of Jubilee, and for this reason no one is crowned except he is first anointed with oil from this horn. On account of this the reign of David was of long duration.

"It is further added, 'And he fenced it (vajatzqchou) with a fence like a ring on the finger.' The words, 'and gathered out the stones thereof,' denote that he separated it and so arranged that it should not be under the rule and government of the spiritual chiefs that hold authority over idolatrous nations; and, having freed and delivered it from evil demoniacal influences and force, he chose this vineyard for his own possession, as it is written, 'He chose his people for his portion, and took Jacob for his inheritance' (Deuter. XXXII. 9). 'And he planted it with the choicest vine.' Which words have the same meaning as the verse, 'I have planted thee a choice (soreq) vine, wholly (couloh) a right seed' (Jer. II. 21). The word couloh is here written with a final H, symbol of the grade on the divine life to which Abraham attained and then gave rise to offspring to whom was imparted divine truth which made them righteous. The words, 'Thus (coh) shall thy seed be,' have the same esoteric meaning. Blessed is the lot of Israel who possess such a holy inheritance.

"The second part of the verse is, 'And he built a tower in the midst of it.' What is here the mystical meaning of the word tower? It is the same as that of the words, 'The name of the Lord is a strong tower, the righteous runneth into it and is safe' (Prov. XVIII.9). It is further added, 'and also made a wine-press therein,' referring to the gate of the Just, as it is written, 'Open unto me the gates of righteousness' (Ps. CXVIII.19). How know we that at the time of circum-

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cision every Israelite enters into the tower of the Just and the gates of righteousness? Or how know we that whoever offers his son as a sacrifice, that is, causes him to undergo the rite of the covenant, initiates him into the mystery of the sacred name on which heaven and earth are both founded? We are assured of it from the words, 'Thus saith the Lord, if my covenant had not been made with day and night, I should not have prescribed the laws that govern heaven and earth' (Jer. XXXIII.25). Blessed is the master of this house, who by his obedience to the law and rite of the covenant has enjoyed the presence of the Holy One this day. Bleseed also are we who have been present on this occasion as witnesses of it. To this child, I shall apply the words of scripture, 'Everyone that is called by my name, I have created him for my glory. I have formed him, yea, I have made him' (Is. XLIII.8), and also the verse, 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children'" (Is. LIV.13).

RABBI ABBA'S PUNISHMENT

As Rabbi Abba returned homewards, the guests along with the host accompanied him three leagues on his way.

Said they unto him: "Truly our host has been blessed by the good deed he has done."

Then said Rabbi Abba: "What may that good deed be?"

Then replied the host: "She whom I took for my spouse was the wife of my brother who died childless, and in obedience to the injunction of the law I married her and the child of our union I have named after my deceased brother."

Said Rabbi Abba: "Henceforth from this day let him be called Ydi. The boy grew up to manhood and became afterwards famed for his learning and known as Doctor Ydi, the son of Jacob."

In bidding adieu to the hosts and guests, Rabbi Abba gave them all his benediction and then proceeded on his way homewards. On his arrival, he gave an account of all he had heard and learned to Rabbi Eleazar, who hesitated and

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feared to inform his father of what had occurred at this feast of circumcision.

One day Rabbi Abba was sitting in the presence of Rabbi Simon, who asked him the question: "What is the meaning of the words, "And Abraham fell on his face and God talked with him, saying: 'As for me, my covenant is with thee'? From these words we learn that whilst Abraham was uncircumcised it was incumbent he should bow his face earthwards. Only after he had entered into the covenant and performed the rite attached to it, was he able to stand erect without a feeling of fear or dread. The words, 'my covenant will I make with thee' refer to the time when it was completed."

Then said Rabbi Abba: "With the permission of my master, I will relate to him the many excellent discourses and wonderful things I have heard and witnessed."

Said Rabbi Simon: "Speak on:"

Then Rabbi Abba spake and said: "I am greatly afraid that I have caused others to suffer."

"God forbid that it should be so!" exclaimed Rabbi Simeon, "for it is written, 'He shall not be afraid of evil tidings' (Ps. CXII.7).

Then related Rabbi Abba to him all that had been said and witnessed during the feast of circumcision.

After a few moments' reflection, Rabbi Simeon said: "How is it that having listened to such excellent discourses, thou hast not mentioned them, but kept them to thyself? For so doing, thou shalt not for thirty days experience and find profit nor benefit in thy hours of meditation on what thou hast learned and witnessed. Is it not written, 'Withhold not good from them to whom it is due, when it is in the power of thy hand to do it'?" (Prov. III.27). This was the injunction Rabbi Abba had to endure. Moreover, Rabbi Simeon said: "I order that what thou hast learned and witnessed be made known to the student novitiates at Bablyon, so that they may not act as thou hast acted, in keeping good things to thyself, and speaking on occult subjects that should never be divulged or imparted to any save to students of the Secret Doctrine."

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Rabbi Simeon was greatly distressed and pained because thou hast revealed occult teachings.

"That is true which thou sayest," replied Rabbi Abba, "I grieve and fear lest the students at Babylon may be tempted by my example, and act imprudently as I have done."

Said Rabbi Simeon: "God forbid they should suffer for divulging the mysteries of the secret doctrine, which should always be jealously guarded and kept secret by novitiates, and never be subjects of discourse save amongst ourselves. This the Holy One furnish them to do, and therefore it is only amongst ourselves they should be made known and taught."

Said Rabbi Jose: "It is written, 'Then shall thy light break forth as the morning' (Is. LVIII.8). The time will come when the Holy One shall say to every human soul, 'Thy light shall break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord be round about thee.' "

END OF SECTION LEKH LEKHA

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MOMENTS WITH FRIENDS

"Is it best that a man should suppress his sexual desires, and should he strive to live a life of celibacy?"

That must depend upon the motive and the nature of the man. It is never best to try to crush or kill out the sexual desire; but it is always best to restrain and control it. If a person has no object or ideal superior to that of sex; if man is ruled by animal nature; and if one lives to get and to enjoy, to linger in thought on the pleasures of sex, it is impossible for him to try to crush or kill out his sexual desires—though he can "live a life of celibacy."

According to the "Standard Dictionary," celibacy means, "the state of an unmarried person or celibate, especially of an unmarried man; abstinence from marriage; as, the celibacy of the priesthood." A celibate is said to be, "one who remains unmarried; especially, a man bound to single life by religious vows."

One who is physically and mentally qualified to marry, but who lives a life of celibacy in order to escape the ties, responsibilities and consequences of marriage, and who has not the will nor the desire to control his sex nature, is usually a scourge on humanity, whether he is or is not free from vows, whether he has or has not taken orders and is under the shelter and protection of the church. Chastity and purity of thought are essential to a life of celibacy in one who would enter the spirit of that life. There are few celibates, the unmarried, who are less addicted to the thoughts and acts of sex than are those who live in the married state.

Persons who feel at home in the world and who are physically, morally, mentally fit to marry, often neglect duties and shirk responsibilities by remaining unmarried. The reason for one's living a life of celibacy should not be: exemption from ties, duties, responsibilities, legal or otherwise; vows, penance, religious orders; to acquire merit; to get reward; to attain ascendency in temporal or spiritual power. The reason for living a celibate life should be: that one cannot fulfill the duties he has made his own and wishes to perform, and at the same time be faithful to duties encumbent to the married state; that is to say, that married life would unfit him for what is his work. This does not mean that some work of fancy or a fad is reason to keep one unmarried. No occupation or profession is a warrant for celibacy. Marriage is no deterrent to what is usually called a "religious" or "spiritual" life. Religious offices which are moral can be filled as well by the married as by the unmarried; and often with more safety to the confessor and confessed than when the confessor is unmarried. One who is married is usually more competent to give advice than one who has not entered the married state.

Celibacy is necessary to one who is determined to attain to immortality. But his motive in so living should be, that he will thus better serve his human kind. The confessional is not the place for one who is about to enter the road to immortal life; and when he is far along the way he will have more important work. The one who is fit to live a life of celibacy will not be uncertain of what his duty is. One who is fit to live a celibate life is not free from sex desire; but he does not try to crush or kill it. He learns how to restrain and control it, This he learns and does with intelligence and will. One must live a life of celibacy in thought, before he can in fact. Then he lives for all, without injury to himself or others.

A FRIEND.

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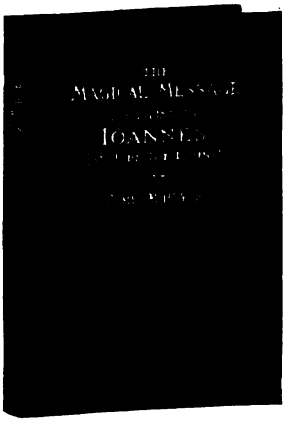

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